

THE
THEATRE
OF CATHOLIQUE
AND PROTESTANT
RELIGION, DIVIDED
into Twelue Bookes.

Wherein

The zealous Catholike may plainelie see, the manifest
truth, perspicuitie, evident foundations and de-
monstrations of the Catholique Religion; To-
gether with the motiues and causes, why he should
passe over therin.

The

Protestant also may easilie see, the falsitie and absurdit-
ie, of his irreligious, and negatvie Religion; To-
gether with many strong and convincing reasons, why
he is bounde to embrace the Catholique faith, and to
returne againe to the true Church from whence he
departed.



WRITTEN

By I. C. Student in diuinitie,
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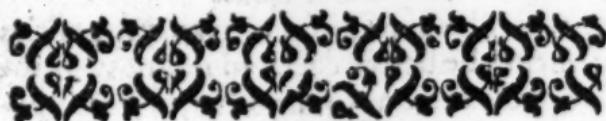
THE
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THATSOEVER
MAGNI PERICULI RES EST. &c. It is a thinge of
great danger, if after the oracles of the Pro-
phets, after the testimonies of the Apostles, after the
woundes of the Martyrs, thou presume to discusse
our ould faith, as if it were new; if after such expert
guides, thou neuertheles wile remaine in errot: if af-
ter the combatts of such as did strugle vnto death for
the defence thereof, thou wile yet oppugne it with
idle disputation; let vs therfore reuernēce our faith, in
the glory of the Saintes. S. Ambrosius in sermone de
SS. Nazario & Celso.



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TO THE BLESSED
 and unspotted Virgin Marie, Mo-
 ther of God, and Queene of hea-
 uen, by whom saluation and
 redemption, came to the
 worlde.

2. **B**OOKES of greatest estimation and noblest subiect (most
 gratiouse Virgin) ought to be
 dedicated and offred to the no-
 blest and eminentest personages, and that
 for two caules; th'one to be protected and
 patronized by them against malignant and
 malitious people, to whome the obiect or
 matter might be offensive: the other to gra-
 tifie them for the benefites receaued of thē.
 the obiecte of this booke which is the thea-
 ter and true representation both of the Ca-
 tholique, and protestant religion, being so
 eminent that it excelleth and exceedeth all
 obiects whatsoeuer, ought to be dedicated
 and consecrated vnto thee most sacred Vir-
 gin, being the worthiest creature amongst
 all meere Creatures that euer were.

2. The

4. *The Epistle*

*Contraria
je posse
magis illu-
ce, sit.*

2. The opposition of two extremities can neuer be better declared or knownen, then to oppose the one to the other, as things positive, and thinges priuatiue, light and darknesse, thinges contrarie, as heate and cold, thinges contradictory, or thinges affirmatiue and negatiue, as a man, and noe man: nothinge is soe repugnant or hurtfull to the Catholique religion, as heresie, and especially that of the lectaires of our vnfornunate daies: nothinge soe contrary to Christe as Antechriste: nothinge soe offensive to the Catholique Church, as the malignant Congregation of Caluinistes & Anabaptistes. So as the trueth of the one, canot be made more apparent, more euident, and more cleers, then by the falshoode of the other: nor the goodnessse of the one, be better made knowe, then by the mischeife & euill of the other.

3. Vouchsafe therfore (ð gratiouſ virgin and mother of the Sauiour of the worlde) that the trueth and goodnessse of the one, being made knownen, and the falshoode and wickednesse of the other, being detected: with thy most precious intercession to thy Sonne Iesuſ, to lighten and illuminate the hartes & vnderſtādiſgs of ſuch as are ouerwhelmed, and ingulfed in the dangerous abyſme of darcknesse, and are gone astraye in the intricate labernith of heresies. Deliuer the (ð blessed mediatrixe) that doe walke awry in the darcknes and shadowes of death. Protecte

teste and defend the Catholique Church (for the saftie of which, Christe Iesus tooke flesh of thee, and for the establishing whereof, he suffered his bitter passion, yealded himselfe to death, and triumphed ouer the powers of darcknesse) from the malice and dangerous purposnes, of all such as bend all their plottes and pollices to destroy her.

4. By whom should the religion of virgins, vowes, and votaries be protected and vpholden, but by her that made the first solemn vowe and profession thereof? To whō should the religion of Christ be dedicated, but to the mother of Christ? Or the law of grace be addressed, but vnto her that is ful of grace? What better aduocate can the Church haue, then shee who is placed betwixt the sunne and the moone, as S. Bernard saith, which is mary betwixt Christ & his Church? What better defense can there be against heretiques, then shee (as S. Bonaventure saith) that destroyeth all heresies? and according to S. Bernard, *omnis heresies interemprix*, that killeth all heresies. Therfore, & blessed Virgin, *Dignare me laudare te Virgo &c.* Vouchsafe me to praise thee, & sacred virgin: fortifie me against thine enemies, and the enemies of the Church of Iesus Christ; which being his only comōwealth, kingdom, patrimony, vineyarde and mysticall body, euery member thereof, ought to defend, yea is more bound theryn to, then

to the defense of any earthly comonwealth.

5. As for thyne incomparable, and vnspeakable merites and benefites towardes me, and towards the whole world, all true Christian hertes doe acknowledge them; & with Aristotle I confesse, *Qui beneficium ac-*

*De cōgrat cipit, libertatē perdidit, He that receueth a be-
neſion de cō- neſit loseth his liberty & becometh a flauſe to
digno.*

his benefactors. How then ſhould not I & the whole world, confesse our ſelues to be obliged vnto thee for ſoe generall, and ſoe worthy a benefit as we haue receaued at thy handes, Ieſus Christ taking that flesh of thee, in which he would dye for our offeſces? Therfor (the blessed virgin) I offer my ſelf with this my labour as a poore flauſe vnto thee, I prostrate my ſelf like a poore wretched & ſinfull creature before thee, confounded and opprefſed with many imperfections and de- fects, voide of merits, deftitut of grace, ouer- charged with the dreadfull assaultes & ma- chinations of powerfull enemies, they to ſtronge to offend, and I to weake (without thy helpe) to defend my ſelfe againſt them. We therfore, *Sub tuum praſidium conſugimus* *sancta Dei genitrix, &c.* flie vnder thy ſau- gard, o mother of God, for none that euer relied vpon thee, was frustrated of his expe- ctation, none was euer deceaued of his hope, none was euer cōfounded or discomfor- ted, who hath at any time fled to thy interceſſi- on, as holy Church in all ages by expe- ri- ence hath

hath proued, and all holy saintes, that e-
uer were, haue solemnly auouched.

6. Thou therfore, o only a hope of sin- a *Ang. ser.*
nerr. Thou, & b ioy, saluation, and peace of ^{2. de An-}
the worlde. Thou, o ocean & gulfe of grace ^{nunc.}
Thou o living arke of the liuing God. ^{b S. Ephræ}
Thou, c the mother of all living, and the ^{de laud. B.}
caule of life, who broughtest forth life ^{Marie.} c *Damasc.*
vnto the world. Thou f the pretious mar- ^{orat. 1. de}
guerit of the worlde, the inextinguible ^{Assump.} d *Damasc.*
light thereof, the crowne of virginitie, the ^{orat. 2.}
scepter of the Catholique faith, and the in- ^{dermis.}
dissoluble temple containing him, who can ^{Virg.} e *Epiph. l.*
be no where contained. Thou, o g East gate, ^{3. Hier. 78}
ever shut, and ever shining, bringing forth ^{f Cyril. A-}
the holy of holies. Thou o h mountaine ^{lex. hom.}
which far surpassest in height, all height of ^{10.}
creatures. Thou, i in heauen the queene of g *Irem.*
Sainctes, in earth the queene of Kingdomes. ^{adu. Ioniū.}
Finallie thou art she, then which & nothing ^{h S. Greg.}
was ever seene more noble or more ex- ^{in 1. Reg.}
cellent, thou art she who only surpassest hea- ^{i Rup. lib.}
uen and earth: what can be more holie then ^{3. in cans.}
thou? Not Prophets, not Apostles, not ^{k S. Chry.}
Martyrs, not Patriarkes, not Angels, not ^{jer. de}
Dominations, not Seraphins, not Cheru- ^{Natiuit.}
bins, nor any thing amongit the visible or
inuisible creatures, can be found more ex-
cellent then thou, o Marie, for thou art his
mother, who was begotten of hisfather
before all begininges. Will we know ther-
fore how far thou excellest all celestiall
powers?

powers? These with feare and trembling stand hiding their face, but thou doost offer vp mankind vnto him whome thou hast begotten, by whom we obtaine the pardon of our offences.

I therfore thy humble and most vnworthy suppliant, doe here present and offer vnto thy protection, this worke and labor(though far vnworthy of thy patronage) beseeching thee, that through thy fauorable assistance (O most glorious virgin) it may serue for the reclayming of deceased soules into the sheepfould of Iesus Christ; for the confusio[n] of Heretiques, and consolation of Catholiques; for the detection of falsitie, and aduancement of verity; and lastlie, for the greater honor and glory, both of thee, and of thy B. Sonne, our Lord and Sauiour Iesus, to whom with the Father, & the Holy Ghost, be honor and glory, world without end, Amen.

THE

THE PREFACE TO THE READER.

2.  Certaine Protestant (gentle Reader) quaffinge, and caurossinge
in a place, cried out against the Pope,
which is a custome nowe a dayes,
as well with the meanest, as with the greatest, &
cheefest personages, hauing the ministers at
their elbowe when they are at meate, to sclander
the Pope, Priestes and Catholikes. I woulde they
had read and obserued the verse of S. Augustine.

*Quisquis amat dictis absentium rodete vitam,
Hanc mensam vetitam nouerit esse sibi.*

Who soe speaks ill of those that absent be,
Forbidden is this tables compasse.

But these men when they are in their greatest
dissolution, then they rail against religion, which
should bridle, and restraine them from their riotous,
and wanton excesse. This partie being reproved
by a certaine Catholike gentleman, that
was at the boorde, began presently to defend his
liberty, and licentiousnes by holy scripture, and by
the wordes of our Sauour mistaken & ill applied,
answering, that whatsoeuer entered into the belly,
doth no harme to the soule, but that which cometh
from the harte. This is noe newe practise in

The Preface

the malignant Church, as Eusebius saith of the Heretike Cerinthus, who because he was giuen to the bellye and beastly pleasures, framed holy scripture accordinge to his sensualitie, as this protestant alleadged scripture against fastinge, and began to prouoke the Gentleman to dispuse with him; who answered him, that it was not his part to reason or iudge of holy Scripture, being soe mysticall, and so far exceedinge his capacity, especially in such disordered places amoungest the cuppes; the fruite whereof would rather rende to confusio, then to edificatio or deuotio. The Protestanter replyed, that if any man could answeare to his demaundes or questions at the full, and satisfie him truly and effectually, he would become Catholike: the Gentleman said he would doe his endeour to propounde such demaundes to others; and soe he went vnto the cheefest protestants of that place, who haue sett downe these challenges & deliuered the vnto the said gent. who deliuered them vnto me; beinge in one house with him.

2 These propositions were nothinge else, but the old heresies of auncient hereticks, and were long since condemned, and anathematized by the auctority of the Catholike Churche in all ages, wherein those heretikes did springe vp. As by S. Peter against Simon Magus. By Liberius the Pope, S. Athanasius and S. Hillary, against Arius. By S. Damasus, S. Gregory Nazianzen & S. Basil against Macedonius. By S. Celestimus Pope and S. Cyrill of Alexandria, against Nestorius. By S. Leo against Eutiches. By Irenes against

gainst Valentine. By Tertulian against Marcion. By Origine against Celsus. By S. Cyprian against Nouatus. By S. Hierom against Heluidius; Iouian, Vigilantius, Luciferans. By S. Augustine against Donatists & Pelagians. By Agath against Montolistes. By Tarasius against Imadge breakers. By Lanfrancus, Guis mundus and Algerius, against Beringarius. By Petrus Cluniacensis against Henricians and Petrobrusians, and against Adelhard. By S. Bernard against Thomas Waldensis, and Wicclefe. By the Busshoppe of Rochester, as well by his booke as by his blood, against Luther and Zuinglius. By Kinge Henry the 8. himselfe, against the said Luther, whose booke I haue. Finally by soe many generall Councells of the world in all ages, and by the most famous & generall Councell of Trente, which sate vpon this matter the space of 16. yeares.

3. Touching the aforesaid propositions, truly I was loath (though earnestly entreated by the Gentleman) to trouble myselfe to answere them. and that for many causes. First for that Protestantes are voide of all humility, whose religion is nothing elce then aperuerte and self-wild denial of religio, neuer learning the trueth simply but oppugning it wilfully. The second, because whatsoeuer Protestants write, they doe it not neither for gods sake, or for their owne edification, but for the destruction and confusion of others, as Luther himselfe their Author did confess disputinge with Eckius, who said, that it was not for godes sake, he tooke that matter in hande: and therfore none

more

Of his. lib. more maleparte or saucie then they be, for they
 2. de here. denie all groundes of disputation; all traditions of
 Sur. his. the Apostles, Doctors, Councells, and testimonie
 Anno. of holy Martyres. For as when S. Augustine,
 1519. and the holy Doctors of the Church, reasoned
 Belain with the Donatists, Arians, Maniches, and o-
 pref. noni
reftam. An
1565. others, and vrged them with the auctoritie of
 Tom. 2. godes Church, with the iudgmente of the sea A-
 Lib. 3. Re-
gnum An-
glia 10. 5
ad Galas. postolique, with the succession of Bishoppes in
 c. 3. the same, with the Councells, and finallie with
 Beza. aet. the name Catholike, those heretikes quite rejected
 6. 10. in
pref. noni
reft. all those groundes and meanes of tryall: even so
 Mus. in lo-
cis cōmu-
nib. c. 10. Luther the captaine and ringleader of these late
 Apolo. heretiques said. I set not by a thousande Augu-
 conf. wis-
senb. c. de
cōcil. Calu. stines, and a thousand Cyprians alleadged against
 de vera
refor-
mat. me alone: calling S. Augustine, S. Hierom and
 Musc. de
comm. loc.
c. de minis-
trat. inier.
prep. locor.
commu.
Martyr de
votis.
Illir. pref. S. Gregorie, the Iustices of the Papisticall king-
 done. Thus also did that proud Beza, charge O-
 Bren. in viginies with blasphemie, adding that neither S.
 Chrysostome, nor any of the Greeke fathers, did
 euer declare the trueth simply: & charged Saint
 Hierom with shamles errors, as inuocation of
 Sancts, and the practise of chastitie or virginite
 in the Church. Musculus also said, that S. Hier-
 rom did deseruer rather hell then heauen. Brentius
 did charge the first Councell of Nice with foule er-
 rors. Caluine called the fathers thereof Lunatick
 and frantick people. Musculus saith, they were
 instigated and led by the diuill, and that all Co-
 uncells were perniciouslie fallen into errors. Vr-
 bannus Regius said, that in the best tymes of the
 Church, Sathan ouerruled all Bishoppes. Peter
 Mar-

Martyr called the aunciente Fathers, prastlers, but noni testa.
 no diuines. Illricus rejected the said Fathers. Pe- Per in
 ter Martyr also said, that as longe as men relie v- pref. 1. cor.
 pon the Fathers, they must be deluded with er- Humfred.
 rors. Doctour Humfrie at Oxford said, that Iuell in v. 1. Iu-
 gaue a great scope vnto the Papists, and did him- ali gar.
 selfe greate wronge, in alleadginge the Fathers for 212.
 himselfe: for what haue we to doe with flesh & Calu. in
 and bloud? The same also Caluine and Peter Mar- pref. instit.
 tyr wrote. Whitakers also vnto Doctour Sanders ad Regem
 answered sayinge. We care not for your histories. Galli.
 Doctour Toby Mattheu said to Father Campion. Matyr de
 If he should beleue the Fathers, he could not be a vosis paga
 protestante. Beza cried out against Athanasius, 10. ref.
 and the Fathers of the Councell of Nice, for that Camp. 5.
 (saith he) Athanasius found out this Tripartite ratio.
 god (he meant the blessed Trinte.) He said also Beza ex-
 that he Fathers of that Councell were blinde- empla
 phists, the ministers of the the beast, & the bond- Theologi-
 slaves of Antechrist. ca.

4. The third cause of this mine auersion, was, because protestantes are hard to be reclai-
 med: for that amouest all the sects that ever were none were more inconsta-
 nt, or variable in their Doctrine then the Protestants. For neither birdes, Plin. na-
 or beastes (as Plinie saith) doe wachte to breake erial. bish.
 other birdes egges, or destroie others of-springe, as the Doctrine which was hatched before them: so lib. 10. c.
 as whatsoeuer the first gospeller doth settle, the Whelpe that comes from him doth destroye it: as 74
 in steeds of many examples the confession of au-
 gusta.

gust a may serue for one, so called for that in that
 Colloq. al. city, the Lutheranes did exhibit to Charles the
 senbar. f. 4 5. a booke wherein were written all the articles
 39. of their Doctrine, which was 50. times chaunged
 Colloq. al- and mangled, as they themselues affirme, in all
 senb. fol. which, the last is nothinge like the first, and soe,
 464. they call it. Cothurnum &c. A dislikinge vn-
 to all the rest, notwithstandinge Luther said it
 to be. Fundamentum quod hactenus papi-
 stis opposuimus. The fundation which hitherto
 we opposed against the Papists, the grounde of our
 religion according to the word of god, and the on-
 lie rule of the peace and establishinge of træquil-
 lity in Germany (saith he) but in very trueth was
 the cause of all the warres, and troubles thereto:
 and which was abolished out of Germany, yea
 out of Augusta it selfe, and within fewe yeares be-
 came zwinglians & Zwingfeldians, and is in noe
 place accepte in Saxonie: For other sectes (with
 which that miserable Country doe abounde, being
 in nuber 20. as Stanislaus Rescius describeth)
 carrienge with the all the way, did steppe in a-
 moungest them, and so at the last Luthers Do-
 ctrine was vtterly rejected. Count Palatines Co-
 untry can beare witnes of this mutabilitie, which
 from Zwinglianisme, turned to Lutheranisme, &
 Smidlers againe from Lutheranisme to zwinglianisme. As
 En vita also vpper Germany when one Prince, or great su-
 bullen. f. perintendent dies, the people after their death doe
 35. change their religion.

5. England alsoe cannot denye this to be
 true, which a certaine Pope many hundred yeares

pro-

prophesied of them, saying . English men, of all nations are most inconstant and waueringe in their faith, the time shall come (saith he) that when Christendom shall haue most neede of them, they shall sauue from their faith, and fall into sectes, and heresies. For in our daies it changed her religion 4. times within 30. yeates: vnder kinge Henry the 8. kinge Edward his sonnes & Queene Marie; and Elizabeth; And as Fox saith, kinge Edward beinge a childe after his fathers funerall, by the instigation and settinge on of his Uncle the Duke of Somersett, did abolish the religion, which his Father had by lawe ordained viz. The six articles, containing. 1. The trueth of the Reale presence. 2. That both kindes for all persons, are not necessarie. 3. That mariage of Priests is prohibited by the lawe of God. 4. That Vowes and votaries are confirmed by the lawe of God. 5. That the Masse is agreeable to Christes institution. 6. That Auricular confession, is warranted by the word of God. This kinge sett foorth two booke of reformation & afterwards a third. These articles of our faith were made at one parlemente by the said kinge Henry the 8. and were abrogated as superstitious inuentiones by another Parlement. Anumas & menstruas fides, as Hil-larie and S. Basil say of the Arrians, euery newe yeare and moneith a newe faith. And what I pray you can be amoungst Christians, more disgracefull then this? For ought not our Religion, & every article thereof, to be as the same S. Basil saith; *eadem heri, hodie & in saecula? to ad-
miss*

mitt noe change, but to continue his vigor, as
Well yesterdaye, to daye, as alsoe for euer? Ac-
cording whereunto our Sauour alsoe saith, that
heauen and earthe shal passe, but my wordes shal
not passe, nor any iott, nor scibble thereof till
al be fulfilled. Is there any Christian to be found,
Who dares be so bould to say that our Parliament
exceedeth the power of God? But god by his ab-
solute power (as Aristotle and all diuines, and
Philosophers affirme) cannot make two contradic-
tories or contraries to be true, because of the
implication therein (for if the one betwee, the
other must be false). and truly noe more can these
opposite and contradictorie Parleaments, be pos-
sible to be true.

6. The 4. cause was, that Protestantes make
but a mockery of all religion, forthat they follow
Nicholas Machauailes precepts, holding that the
Catholike religion is a hinderance to state, and
that Princes shoulde followe that religion (though
the groundes thereof be never soe false) which
dorthe aduance their present estate: but contrarie to
this S. Thomas saith, that wisdome and power are
companions of true religion, which when it fail-
leth, the power of state alsoe faileth: non veniat
anima mea, saith S. Bernard, in Concilium e-
orum qui dicunt &c. my soule shall not follow
their counells who say, that the exaltation and
and peace of the Empire, will hinder the peace of
the Church. If Justice be a vertue to giue euerie
man his owne, to giue to Cesar his owne, and to
God his owne, howe doth the Prince keepe Justice
with

With god, that takes from God his righte, Which
is religion, & deprives his diuine maestie of that
worshipp & reuerence which is due vnto him? This
is proued, for that Princes followinge this false
reason of state, haue beeene put by God fro their
state, as Ieroboam the seruant of Salomon, to cō-
tinue himselfe in the kingdome which he had ta-
ken from Roboam, did alter the Religion & made
a false religion. For he made two golden calves,
one at Dan, and the other at Bethell: and also al-
tered the order of priastode, by ordaininge others
that were not of the order of Leuie. For which
both he and his yssue were deprived of their king-
dome, and destroied of their liues. The Princes of
the lewes, by reason of their state, put Christ to
death, least the Romaines shoulde come vpon them,
neuerthelesse the Romaines came vpon them, and
destroyed them.

7. Vtiz a a kinge of Spaine and his succe-
for Rodorigus, fearing the rebellion of their sub-
iectes, for their owne wicked actes, destroied and
rased downe all the stronge holdes of Spaine:
which was the cause that, that Country was
broughte in one quarter of a yeare in subiectiōn
by the Moores, which were not expelled Spaine in
700. yeares after. The kinges of Fraunce, Francis
the first, and his sonne Henry the second, the one
brought in the Turcke, thinckinge to bringe him
in to Spaine against Charles the fift Emperour &
kinge of Spaine, to destroy Spaine. But whether
did the tempest draine the Turcke, but to Tolouse
within Fraunce, which afterwards with great a-

doe, makinge many spoiles of that Countrie; were
driven out, after burninge the Cittie of Nicea &
other citties out of which they brought with them
5200. Christians as slaves, amongst whiche num-
ber were 200. consecrated virgins; the other did
ioyne with the rebellious protestant Princes against
the said Charles, by whom they were ouerthron-
en and brought to subiection. Kinge Henry the
third of Fraunce, beinge perswaded, that he
should neuer be obeyed of his subiectes, vnles he
should make away the Catholique Princes, as
Henry of Loven Duke of Guise and Luyes of loré,
the Cardinall his brother: murdered them in the
assembly of Blois 1588. but for that he was led
rather by the wicked Councell of Macheuillians,
and not by the lawe of God, he was punished
himselfe by a poore sillye friar without the pro-
curement of any, but of his owne head, who thrust
him thorough with a knife beinge in the middest
of his army, purposing to besidge Paris. Iohn Fre-
dericke Duke of Saxonie, intendinge to take the
Empire from the house of Austria, followed Mart-
ine Luthers Councell, that he should change his
religion, soe that by the procurment of Luther he
rebelled against his soueraigne. But the frute
that he reaped by this false reason, was to be ap-
prehended, put into prison, deprived of his estate,
Dukedom and dignitie of elector shipp: was not
Absalon destroyed by the false Councell of Archi-
sofoll? And Aman by his wicked plottes, by whiche
he soughte to destroie Mardonius and the chil-
dren of Israel? For there is noe wisdome or COUN-
CILL

cell of Machiavilians against God & his Church. Thomas Cromwell was put to death (as Fox saith) by the cruell lawe he made himselfe, as by a certaine fatall destinie (these be Foxes wordes) that whosoever should be cast into the Tower, he should be put to death without examination; the said Fox calleth this Cromwell the Wall and defense of protestant religion. But, qui hominibus placent confusi sunt, quoniam Deus spreuit eos, those which doe please men are confounded, for God despiseth them.

8. The principal and last reason or cause is, for that these articles are already condemned by the generall Iudgement and verdit in soe many generall Councells as haue beeene in the world, & specially by the last generall Councell of Trent, therfore nowe they ought not to be called in question. Whereupon Gelasius the Pope saith. Maiores nostri diuina inspiratione cernentes, &c. Our Ancestours foreseeinge by diuine inspiration, did most earnestly pray the faithfull, that what soever was decreed by any Councell against any heretic, for the faith of the Catholiks and the Catholike truthe, it should never be broughte in question againe. Also Leo the Pope did desire the Emperour Marcianus, that there should be noe retractation in any thinge defined by the holy Councell, and soe the said Marcianus established by Lawe accordinge to his request, that none should dispute of the definition of the Councell. The said Leo also taughte the same in his Epistle to the Council of Chalcedon, & to Maximus the Bus-

bopp of Antioch. The same is also decreede in the Councell of Ephesus, and in the Councell of Chalcedon, S. Augustine also said, that it is an insolent madnes to disputed against any thinge, that the Catholike church had defined. For our Savior saith, Whosoever heareth you, heareth me, and whatsoeuer they will you to doe, that doe yee.

5. For as much therfore, as these heresies were condemned (as I haue said) by the generall Councell of Trent, vnto whom protestantes refuseth to come to trye their doctrine (for none euer refuseth the triall of generall Councells, but heretikes) therfore we ought not to dispute with them any more. Which also rightly agreeth with the coucell of S. Paul vnto Titus saying. A man that is an heretike after the first and second admonition, shunne, knowinge that such a one is peruerred. And to Tomosby he saith, these be they that craftilie enter into houses, and leade captiue silly women, alwaies learninge and never attaininge vnto the knowledge of the trueth, but as Iames and Mambris resisted Moyses, soe these also resist the trueth, men corrupted in minde, reprobate concerning the faith. All the while that S. Augustine was an Heretick S. Ambrose would never dispute with him; And the Empresse Placilla, wife vnto the great Theodosius, vnderstanding that Eunomius the Heretike would faine reason with her husband, for eschewinge danger of being corrupted by him, did with great wisdome binder the conference. And Nazianzenus saith, we ought to abhor Heretikes as the destruction of the church, and the poyson of trueth, not carienge any hatred

unto their persons, but hauing piety of their errors. Ignatius likewise saith, vt filij lucis fugite diuisionem vnitatis, & malam haeretico-rum doctrinam. As the children of light, shunne diuision of vnitie, and the wicked doctrine of Hereticks, by whom the whole world is defiled, refraine from those euill hearbes, which Christ did neuuer plant, for they be not the seede of God, but of the deuill. Be not deceaued brethren, saith he, Whosoever shall folloe a seducer, shall neuuer posseste the kingdome of heauen: and Whosoever departes not from a false preacher, shall purchase euerlastinge damnation.

10. Thus be admonished, that we should beware of wicked Heresies, the reason of his caueat is, for that Heresie (as the holy Doctors saye) is a certaine mischeefe of the diuill, and a firebrande, that cometh from hell, a pestilente, corrupt, and poysoned aier, a cancker that consumeth the body in which it is norished, a certaine disease, that doth penetrate the intralles, and doth corrupt and infest the soules of Christians: and not only doth kill with her touche as the Viper doth, or with her sighte as the Basilike, or with her belching as the dragon, but after all these fashions and many more, doth destroy, confounde, and cast away all that approache it, neither is there any other remedie but to flee, nor any other refuge then to departe from such a one, as is intangled with it; no other security, then to be far from such an infernall and contagious mischeefe, which with the name of Christe, destroicth Christ in our hartes,

and

23. The preface
and under the pretence of faith, destroyeth faith.
And S. Augustine saith; let every Catholike shun
and abhor them, with whom the Church commu-
nicateth not: for we ought not, saith he, to have
parte with them, that haue no participation with
themselves, and which are not vniited to the body
of the whole Church; and to conclude with our
Saviour, one should never otherwise accompte of
them, then as of heathens and publicans, and his
holy Euangelist S. Iohn forbiddeth vs to salute
them.

31. Therfore (gentle Reader) these be sufficient
reasons wherfore we should be loath to dispute
with Protestantes, which through their fall from
godes Church are vido of all humilitie, intoxica-
ted with pride, and are so blinded with malice,
that they cannot learne or imbrace the trueth, or
haue any trewe wisdome. For as the holly scrip-
ture saith, into a malicious soule, wisdome shall
not enter: For in all ciuill conuersation or dispu-
tation, especially in matters of religion, we should
intend nothing els but the consolation of our sou-
les, and the edification of our neighbours, and as
the Apostle saith, Non nosmetipso, sed Iesum
Christum prædicamus, not our selues or our
owne glory should we ayme at, but that of Christ
Iesu, whose core without seame is rente in peeces
by so many wilfull inuetered opinions of protestants:
whose mysticall body (I meane his Church) is des-
pised, forsaken, & persecuted: the fruite of whose
doctrine, and the project of their strange denises,
tendes to nothing els, then to shake the very pil-
lars

To the reader.

23

lays, stroungest foundations, and fortresses of all Christianity: and at lenghe to bringe in all coldnes, and doubtfulnesse in our beleefe, and misbeleefe in the principaleste misteries in our Catholike religion, plaine Atheisme and confusion of all Christian piety, a gate for alldisorders, and dissolution of life and manners, a shipwreacke of Conscience, and other marckable and sutable effectes to their doctrine and behaviour, which are practised by them daily in all places where they beares way. And although every man (as S. Naz. saith) may thinke of God, but not every man dispouse of him, so every man ought not to dispouse or doubt of the cheefest misteries of Catholike religion, but beleue them simply with the vniversall Church, which is (accordinge the Apostle) the firmanınente and foundation of trueth: and therfore can not in any sorte deceaue vs.

C H A P T E R I.

Lib. I.

WHether the Religiō which Protestants profess be a newe Religion, or whether the Romish Religion be new; and that of the Protestants be ancient and ould.

C H A P T E R II.

The occasion of Luthers, and of other heretiques fal from the Catholike Church.

fol. 13

C H A P T E R III.

By what deceite, hypocrisy, and dissimulation this heresie crept in to other Countries, by what periurie and forgerie they were deluded by it, and what destruction, and desolation it brought with it. fol. 21

C H A P T E R IV.

That heresies are the cause of Reuolutiō of Countries; and destruction of state. fol. 30

C H A P T E R V.

A prosecution of the laste Chapter, that heresies are the causes of troubles and disquietnes. fol. 49

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That God doth extende the rodde of his wrath vpon Princes and common welthes infected with heresies. fol. 43

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Of the miserable death and endes of such

as

as denised and defended the protestant Religion, as also other heresies. fol. 61

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Whether there be nothing that the Protestantes affirmatiuely beleeue, confesse, and professe, but the Church of Rome doth beleeue the same, and cannot be denied by Catholiques, but that they are most auncient and consonant to the word of God. fol. 71

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Of prayinge vnto Saints: And whether the Church doth offend in praying vnto them. fol. 91

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In that heretiques reprehend the Catholique Church, yea cōdemne her of great folly, for endeuouring her selfe to receaue godes graces: they by this meane take away free will from man, and all due preparation, and disposition to receaue godes grace, and dinine influence. fol. 161

C H A P. IV.

Whether we derogate from the merites of Christ, in making our merites partakers of his merits. fol. 169

C H A P. V.

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Whether every man ought to be iudge of the scripture, and rely altogether vpon his owne judgement touching the interpretation

on

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How heretiques would faine take away
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Touching the Popes Authority, in releasinge of soules out of purgatory.

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Whether we ought to confesse our sinnes to priestes, and whether that priestes cannot remitt or forgiue them.

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that presume to robb Churches, or other-
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is absolute kinge of the temporall goodes of
his ſubiects, he be ſo alio of the Churche &
churche liuinges. fol. 440

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wen

ven from the Apostles time, were religi-
ouse, and obserued religious order of life.
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ligious. fol. 518

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the best labourers which are therein. fol. 525

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tes,

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and to punish the wicked. fol. 616.

C H A P. VI.

The 5. Excellencie is, the conuersion of
all nations vnto Christe, and driving Ide-
latric out of the world. *ibid.*

C H A P. VII.

The 6. Excellencie of the catholique Re-
ligion is, that the same is proued and auer-
red by so many good witnesses, as sacred
and learned doctors, blessed saintes, martyrs,
and generall counselle. fol. 617.

A

Hic

APPROBATIO.

Hic Liber cui Titulus (*The Theater of Catbolicke and Protestant Religion*) nihil continet quod fidei vel moribus aduersatur, quin potius multa, quæ tam ad fidem Catholicam stabiliendam, quam ad hæreses huius temporis impugnandas optimè inserviunt.

Mattheus Kellisonus
S. Theol. Doct.



WHETHER THE RELIGION WHICH

Protestants profess be a new Religion: or whether the Romish Religion be new, and that of the Protestant be ancient and old.

CHAPTER I.

1.  F Protestants were of sound iudgment, or nott distracted of their wittes, they would neuer suppose, much lesse auerreso manifestan vntruth, as that the religion of the church of Rome is a new religion: or defend an absurditie so egregious, as Protestant religion, to be the more auncient; Wherfore this first assertion being so evident, and knownen an vntruth, such as doe follow, are the lesse to be beleueed.

2. It is well knownen, that before these 80. or 100. yeares, all Christendome did imbrace the catholike Roman religion, so that it was, *terra vniuersi labii*, as it is written in *Genes. 11.* *AG. 4.* *Genes.* a countrie of one language, and one speeche; and as we reade of the christians in the *Actes of the Apostles*, that first be-

The Threase of Catholick

Ieued in Christ, that they were of one hart, and of one accord: and as one God was honored, and worshipped of all, soe one faith was embraced of all, they obserued one order of administration of the Sacraments, they vsed, and kepte one obseruation of ceremonies: all were called Christians, (which blessed name none disdayned) none were called Gospellers, Lutherans, Calvinists, Zwinglians, Protestantes, or Puritans, Anabaptistes, Trinitarians or any other seft, with innumerable others which the Protestant religion hath sett a-broach and invented: men were simple, and honest in their dealinges, faithfull of their promises, charitable in their works, zealous in their beleefe, obediente vnto their Prelates, and Pastors. This is soe evident a trueth, as that all bookees, recordes, generall and prouinciall councells, all parlementes of kingdomes, all vncions, and inuestigacions of Emperours and Kinges, all consecration of Bishoppes, all holy orders of Priestes, all churches, monasteries, and chappels, in the worlde, all the gates of townes, and cyttees, all monuments, and recordes both spirituall and temporall, all vniuersities and doctours of Christendome, both comon and ciuill lawes of all countries, yea Protestantes themselves doe plainly witnessse.

3. But that Protestant religion is new, is a thing most certeine, for there are men yet liuinge

and Protestant religion.

luinge at this day more auncient then ic,
and can remember, when it first came into
England, and Irelande. Wee can shewe
you the first inventours, and authours therof,
The place, the time, and the occasion by
which it crepte in, and infected thele mis-
table northen countries. Who haue oppo-
sed themselves against it. What garboyles, &
callamfies came into those contryes, that
nourished the same. What rebellion and in-
surreccio of subiects against their princes, for
defending the same. What were the motives
of such as inuented yt, and occasions of o-
thers, that imbraced it. The successe of the
one and the other, and by whome, and how
the same was condemned. I pray you what
can be more evident signes and tokens of
noueltie? for noueltie in all common weal-
thes (but especially in matters of religion as
S. Nazianzenus faith) is to be auoide, yea
the Emperour of the Turckes did advise the
Queene of Transiluania, to beware of the
noueltie of hereticall sectes, and that shee
should never suffer the same to creepe into
her countrie. It is well knownen also, that the
name of protestat religion was never heard
of, before the yeare of our Lord 1519. in the
towne of Spira in Germany, where the Lu-
theranes beinge as it were combined against
the Emperour Charles the 5. did vse a kinde
of protestation, wherupon afterwardes they
were called Protestantes.

4. If thou say, that it lay lurkinge and hidden in the worlde, I aske where, or in what place of the world, in what kingdomes and townes, or who were the defenders therof? Truly no writer or historiographer, did, or could euer make mention of any luch, nor euer before that time any mention was made of them, nor was it euer heard, that any hereticall secte was so closelie hidden in the worlde, but it might be knownen: at least, when Luther himselfe taught the same, they should then haue manifested themselves, and yet we can finde none such: for such as followed Luther, they were before Catholickes. *Ex nobis proderunt* (saith Saint John) *sed non erant ex nobis*. They went foorth frō vs, but they were not of vs, for if they had bin of vs, they had remayned with vs: it is cleare therfore they were not good Christians, who forsakinge the narrewe way of saluation, runne headlonge into the broade way of perdition, and licentious doctrine of newe sectaries; Whereas the religion of Christ, is a religion moste auncient, sacred, immutable, impregnable, inuiolable, alwaies the selfe same, holdinge and continuinge his vigor and force, vnto the worldes ende, it is the soule, and life of the Church. For euen as by the soule, flesh is vnted vnto the liuinge man: soe by religion mākinde is ioyned vnto the church of Christe, beinge his spirituall kingdome, and

and all that euer were sauued either before, or after Christe, oughte to be called Christians, as Iustinus martyr, and other holy Doctors doe say, for that they embrased Christian religion, and as saint Augustine saith. *Ipse vniogenitus Dei filius homo propter nos factus est, &c.* The only begotten Sonne of God became man for vs, that he should become the head of his whole Church, against which the gates of hell shall not pruaile, vnto whome Christe promised to remaine withall, vnto the consummation of the worlde. So that the religion by which this church is vpheld and Christe professed, did and shall alswaies continue.

*Iustinus
mart. orat.
ad Anto.
Aug. l. 10
confess. ca.
43.*

Man. 16.

Man. vts.

5. It is well knownen that the name of hugonots began in France an. 1562. (as them-selues, of their asséblies made in the nighte at a gate in Tours in France called Hugon confesse to haue taken their denomination) went out of the Catholique churche, and did embrase the impiety of Caluine. In Scotland they fell alsoe from the Catholique Church into Caluinisme, anno Domini 1560. In Flanders the Geuses reuolted from the said church ouerwhelmed in the pit of soe manny heresies, anno 1566. In England they chaunged religion anno 1535. and first fell vnto Lutheranisme, afterwardes to Zuinglianisme, afterwardes the bodye of the realme fell from Zuinglianisme, to puritanisme

3. *The Theater of Catholick*

tanisme, the next degree vnto Anabaptisme: and since what numbers are fallen to the familie of loue? And what swarmes of Athilites are sprunge vpp in euerie shire, as Whittguifte noteth against Cartwrith?

6. Are not the first Authours of the protestancy also knownen, as Luther, Carolaftadius, Oecolampadius in Germanie, Pharell in France, Thomas Crammer in Eogland, John knox, and Paule Methen a baker in Scotland, George Browne in Irländ? In the Apologie of the church of England pag. 142 it is said, that Luther and Zuin-

Zuin. com. 7. f. 307. glius came first to the knowledge of the truth, and preaching of the ghospel. Luther said that God revealed vnto him the knowledge of his Sône, that he at lenghte might euangelize it to others, and that the Gospell was first preached by him. (D Kellyson reply to Surclisso fol. 149.) But we knowe that they cannot alleadge the author of our religion, neither can they nominate vs from any particular man, nor can they chardge the Catholique church with any priuate opinion, or faith, that is not vniuersally allowed & embraced of all Catholiques: neither can they nominate the time that shee fayled of her faith. Neither can they obiect that our church hath separated herselfe from the greater church: or that such as did adhere to the Pope, were in number lesse then any Church. For it is written in S. Grego-

sics-

ries Epistles to the Bishoppes of the Easte, that Afrique, Spaine, France, Italie, and all the worlde, did communicat with him.

This verie argument other Doctours did vse against other heretiques, as Tertullian.

Quis estis vos inquit, &c. What are yee (saith he) from whence, and when came you?

lib. de prescr. 2.

where did you lie hidden all this while? also. *Optatus milevita. lib. 2. contra Parmenand.*

Vestra, inquit, Cathedra originem ostendite &c.

Shew the beginninge of your Chaire, you who challenge vnto your selues the churche, & so other doctors doe speake to this effect.

7. Caluine your cheefe prophet, when he oppugneth our religio, he saith plainly, *se toti antiquitati repugnatrum.* That he opposeth himselfe against all antiquitie, & saith, that he will admitt no auncient Father, but S. Augustine. And in another place he reprehendes S. Augustine himselfe forlainge that our willes doe cooperate with the grace of God. For God made all thinges perfecte, & in cōplete order, but innouatio came by the diuell: Wee read in the ghospell, that after the good seede was sownen by God, the diuell did sowe darnell & cockle: euēn so after the trewe christian religion was sownen by the Apostolicall, and catholike Paſtors in evey place of the worlde, the enemy of mankinde by Martyn Luther an Augustine Frier, did sowe and teach the darnell of absurde, daungerous and damnable herie-

Calu. 1. 2.
in his. 2.

parag. 2.

Lib. 2. c. 3.

Man. 23.

heresies anno 1517. beinge the first author of the protestant religion. So wee knowe the author of the Arrian heresie, to be one Arrius a Priest of Alexadria in Egypte anno 324. Of the Nestorian heresie, to be Nestorius Archbishop of Constantinople, who taught his heresie in Thrasia anno 431. as the other also haue taughte, the one in Egypte first, and the other in Saxonie afterwardes. Wee knowe the author of the catholick religion to be Christe, from whence wee are called christians in all ages, before Luther first inuented the name of Papistes, for that wee obey and embrace Christes vicar generall, our holy Father the Pope, the successor of S. Peter vnto whom Christ committed the regimente of his church, feedinge of our soules, and the charge of his flocke. This christian religion was first preached in Iurie the 15. yeare of Tyberius Cesar: as alsoe wee knowe that the same was op-pugned and gainsaid first by the Scribes and Pharises, afterwardes by the Gentyles, and with all penall statutes of forcible lawes made by the Romaine Emperours, & other potentates of the worlde, which were practised and put in execution for the space of 300. yeares, to supplant and deface the same. This christian religion was vpholden and defended by all the Popes, and confirmed by all the generall approued councells that euer were: But the protestant religion was

Matt. 16.

Ioan. vlt.

dis-

disproued and condemned for heresie by Leo the tenth, and by the generall Counsell of Trent, and by all Catholick vniversities of the worlde ; as the Arrian heresie was contradicted and condemned by Syluester then Pope, and by the generall Counsell of Nice, by S. Athanasius and Hillarius, and other holye Doctors : as the Nestorian heresie alsoe, was rejected by Pope Celestinus and the Councell of Ephesus, S. Cyril & others. So that though wee haue shewed your authors or ofspringe, the time & place, when it began, and where it began, yet the like you cannot once nominate of ys since Christe, and his Apostles, who are the only authors of our beleefe, and religion.

6. You affirme, that the protestant religion was since Christe, and his Apostles in the world, but it was hidden. I answere that seeinge the Church and religion of Christe ought to be a cittie placed vpon a mountaine, or hill, to be scene of euerie one, (as in many places the holye scripture doth proue) it ought not to be hidden, but manifest to the whole worlde, otherwyse it shoulde not be the religion of Christ, ioe that I must conclude with S. Hierom saying. *Breuum tibi apertamque animi mei sententiam proferam, in illa Ecclesia esse permanendum, qua ab Apostolis fundata usque ad diem hunc durat: I must be plaine and declare my mynde sincerely, that wee must abide in that Church,* which

Matt. 5.

Isa. 2.

Psal. 71.

Daniel. 2.

Dial. lucifer in fine.

12 *The Theater of Catbolick*

which was founded by the Apostles and
continewed vnto this verie daye. If you
shall heare such as bechristians to be no-
minated rather of some other head then of
Christe, Marcianistes, Valentinians, Mon-
tanistes, know then they oughte not to be
called the church of Christe, but the syna-
goge of Antechriste: euен so such as are no-
minated Gospellers, Caluinistes, and Lu-
therans &c. which are the founders of your
religion and the inuentors of strange newe
and deuised opinions, contrarie to the vni-
uersall catholike church, and to the aunc-
ient Doctours thereof: as rather as S. Hier-
omon saith, members of that synagoge, then
of the church of Christe, and as they were
most peruerse & obstinate in their doctrine:
soe they were most shameles and licentious
in their liues; and as the tree beareth in his
braunches the corrupte humours, that
they drawe from the roote: as the ver-
tue of the cause is knownen by the effecte,
and the nature of the springe doth shewe it
selfe in the brooke, and as the springe be-
inge vncleane, the brooke cannot be cleere,
and the roote beinge withered, the braun-
ches can beare noe fruite: so Luther & Cal-
uin beinge your roote and of-springe, and
beinge vncleane, filthie, leacherous, and al-
together wedded to carnalitie and licen-
tiousnes, beinge rebellious apostates, noe
doubte of such as shall followe or embrase
them,

them, no better fruite can be expected of them: hence Zuinglius himselfe did confess, Zwing. s. s.
Resp. ad
Luth. that as soone as he did embrace this ghoſ-
pell of Luther, he was attachēd with the
raginge flames of fleshly concupisience and
fensiualitie.

*The occasion of Luthers fall, and of other
heretikes from the Catholike Churche.*

CHAPTER. II.

WE may applie S. Augustine his ſentēce vnto this ſubiect, that there are two rootes pla-
ted in two fieldes, by two
tillers, or husbadmen: the one Christ doth
plant in the hartes of the good, the other
the diuill planteth in the hartes of the wi-
cked. And as this is Couetouſpes, which is
the roote of euill: ſee the other is chari-
tie, beinge the roote, and of ſpringe of all
goodnes: accordinge to the ſaying of the
Apoſtle, that wee ſhould be planted and
rooted in charitie, for as no euill can ſpringe
from charitie, ſo no goodnes can come
from couerouſnes, ſee that you may per-
ceauie from which of theſe rootes Luthers
cauſe proceeded, and which of theſe huſ-
bandmen did plante the ſame. For, not
obtayninge the promulgating of certaine
indulgences, whereby he hoped to gett mo-
ney; firſt he rayled againſt them who
denied him the ſame; then he was infected
with

*Ang. ſerm.
de tempo-
44.*

*1. Tim. 6.
Ephes. 5.*

with a desire of vaine-glory; thirdly with a desire of reuenge, for that he had a repulse from the Pope called Leo the tenth; afterwardes pricked forward with a most filthie appetite of fleshlye concupisence, beinge a professed frier fifteene yeares, he came out of his monasterie, and tooke with him a professed Nunne wherby he might satisfye his filthie luste withall, so that he committed such sinne, & sacrilege by breakinge and violaringe his vowes, that all the world were scandalized therat. And so far did he defend his riotousnes and beastlie debauchednesse therin, as to teach that a woman was as necessarie for a man, as meate, drinke, or sleepe: and said moreouer, that if a married woman would not render the coniugall debpte of matrimonie, that the husband should not spare his maide. The like filthie lust (but farre more detestable) was the occasion of Caluine his heresie. For it is well knowē as may appeare by the iudicall actes and recordes of Nouodiū; that he was condemned of the filthie sinne of the flesh against nature, & had it not beeне for the intreatie of the bishop there (which obtayned that his punishmente should be turned, vnto a hoate burninge iron on his backe) he should haue bene altogether burnt. John Witcliffe, for that he was deprived of his personnage in Oxforde, for his vicious misdemeanour, began his heresie. Arrius, because

Lib. ae vi-
ta coniug.
serm. de
matrimo-
nio.

Bolsecus in
vita Calu.
cap. 5.
Iul. Brig.
pag. 59.

Ale-

Alexander was preferred to the Archbisho-
pricke of Alexandria before him, gaue occa-
sion of the Arrian heresie against the deitie
of Christe. Mōtanus for that he was denied
the primacy of Asia, which he soughte verie
earnestlie, troubled the Church with newe
heresies, as Nicephorus wyttnesseth, *de peni-
tentia lib. 5. cap. 15.* Aerius alsoe, for beinge
denyed of a Bishopricke fell into Arianisme,
and afterwardes inuented himselfe a newe
heresie, which was, that wee ought not pray
for the dead.

*Nicep. de
pen. l. 5. c.*

*Fox. in hi-
storia p. 4.
512. edit. 1*

2. Henry the eighte (as John Foxe a
greate puritan in England doth wyttnes, &
all the world knoweth to be true) for his
diuorce made from Queene Catherine his
wyfe, was by the Bishoppe of Rome ex-
communicated: who beinge sore exasper-
ated therby, assembled a parlamente,
by which he brought to passe, that he bani-
shed the Popes authoritie out of England,
& made himselfe head of the Church: thus
far John Foxes owne wordes. For it is cer-
tainly knowen, that from the conuerstion of
England by S. Augustine duringe soe many
hundred yeares, vnto Kinge Henry the 8. as
all English historiographers and ministers
themselves doe acknowledge, the Catho-
licke or papisticall religion (as it please them
to tearme it) did florish in England, &
that the cheefe pointe thereof was, that the
Pope was iudge, moderatour and cheefe
Pastor

*Hollin. in
descrip.
Brita. l. 1.
cap. 7.*

Pastor aswell of the English Church, as of
 all other Churches of the Christians in Ec-
 clesiasticall matters: which Catholick faith
 the said Kinge Henry defended the space of
 xx. yeares, as longe as he liued with his
 lawfull married wife, aswell against dome-
 sticall hereticks, that were his subiects, by
 all penall statutes and exquisit torments, as
 alsoe against forraigne hereticks by a most
 learned booke in the defense of the 7. Sa-
 craments (which booke I haue in myne
 owne custodie) for which he was ennobled
 and honored by Pope Leo the tenth, with
 the title of defeder of the Catholicke faith,
 which was neuier giuen to any kinge in the
 worlde before, which he receaued as Foxe
 saies, with great ioy: for when it came to
 the kinge, beinge then at Greene wiche, he
 went to his chapel, accompanied with man-
 ny nobles & Ambassadors, Cardinall Wol-
 sey said Masse, the Earle of Essex brought
 the basen of water, the duke of Suffolke
 gaue the assay, the duke of Norfolke held
 the towell, the Heraldes with their com-
 pany began their accustomed cryes, prounon-
 cinge. *Henricus Dei gratia Anglia, Francie de-*
fensor Fidei, Dominus Hibernie. And amon-
 gest his other magnificent titles, he lefte to
 this day this title to his posterity, as is well
 knownen to the world. Neyther only with
 booke, but alsoe with his victorious and
 iuincible armes did he defende the Catho-
 licke

Fox. anno
 1528. fol.
 44.

like Romane faith, and the dignitie thereof, for the which he foughte againte sundrie princes, and their confederates; as againte Lodowicke the 12. kinge of France, and Iames the 4. kinge of Scottes, though married to his suster. Who beinge vanquished, and his great armie ouerthrown by the Earle of Surrie in England, and the said kinge himselfe being slaine in the battle, for that he was excommunicated, was not suffered to be buried in any Christian graue. Also he sent his Armie by sea to ioyne with the Spaniardes againte the kinge of France, to assaulte France in the frontiers of Spaine by the powerfull force of the English. John Alber-
tus the kinge of Nauare was driuen alto-
gether out of the kingdome beinge, excomu-
nicated by the Pope, which Spaine doth
posseesse at this daye. Did not the said kinge
within fewe yeares after send an Armie into
Italie against the Emperor Charles the first,
in the defence of Clement the 7. then Pope?
And notwithstanding he was his great
frinde and his Nephewe, for that Queene
Cathrine was his Aunte, yet through the
flichie concupisience by which he was
besotted and blinded to marrye An-
na Bullene, and soe to be diuorced from
his lawfull married wife, he turned all
thinges topsy turvy, reiecte the Popes au-
thoritie (which he before aswell by Gods

lawes, the holy scriptures, as by the fathers
 and Councells of the Church defended)
 and soe by a parliament of one Realme or
 kingdome, he disanulled and abrogated that
 which was established by soe manny gene-
 ral parlementes and generall Councells of
 all Christendome, yea by Christe himselfe
 and by all such as trulye beleueed in him.
 And for not yealding vnto his desire herein,
 manny religious and constant Martyrs of-
 fered their liues, and their bloode, amoun-
 gest whome was the lighte of England that
 most sacred Martyr and learned diuine Iohn
 Fisher Bishopp of Rochester, & Sr. Thomas
 More Lord Chancelor of England: of these
 sorte of people our Sauiour wished vs to be-
 ware: the Apostle alsoe saith, woulues shall
 enter after my departure and shall not spare
 the flocke. Therfore in another place he re-
 quested vs to marke and knowe what peo-
 ple they be, that raise dissentions and scan-
 dals in the Churche, and doe teach other-
 wise then wee haue alreadye receaued, and
 to fly from them. He alsoe exhorted vs,
 that wee should not be lead away with
 mutable and strange doctrine. S. Iohn alsoe
 wished vs not to beleue euerie spiritt, but
 that wee should trye whether they be of
 God.

Heb. 4.

Iohn. 4.

3. But the doctrine of Luther cannot
 by any triall be founde true, so that as Christ
 saith,

faith, my doctrine is not myne but my fa- *John. 7.*
 thers which did send me : soe Luther may
 say his doctrine is not his, but his fathers
 the diuell that did send him, whom he boa- *Luth. lib.*
 sted so haue suggested vnto him arguments *de Missa.*
 to ouerthrowe priest-hoode and sacrifice, *Ang. to G*
 that by that meanes he should ouerthrowe *lenens.*
 and confounde the true worshipp of the *Ger. & 10.*
 true God, for God as the Apostle saith is *7. wittenb.*
 the God of peace and charitie, not of dissen- *1. Cor. 13.*
 tion. For whosoeuer procures sectes and *1. Cor. 14.*
 division betwixt brethren (saith the pro-
 phett) is a diuell. When therfore by Luthers
 meanes , wee see so manny sectes against
 Godds Churche , wee must not thincke
 that euer his doctrine was of God, for in
 his disputation against Eckius, he fell into
 such rage and furie, that being admonished, *Hosius lib.*
 forasmuch as the cause of God was hand- *1. de heresi.*
 led, he should not transgresse the boundes *Zurius*
 of modestie, he answered, that this matter, *bis. Anno*
 as it was not begunne for godes sake, soe it *1519.*
 should not be ended for his sake , for that
 truly not charitie , but enuye and malice,
 was the motiue and cause of Luthers doc-
 trine , against the Pope and Churche of
 Christ. For when he euen departed from
 his disciples he was wont to saye; *Benedicat* *The male-*
vos pater celestis omni benedictione & odio Pa- *dition of*
pe. The celestiall Father, blesse you with all *Luther.*
benediction, and with the hatred of the Po- *Theod. so.*
pe, soe as you may perceave of what spirit *4. operum*
Lutheri in
lost.

he was. For I am sure you would not thinke that spiritt to be of God , which dissolueth the vnion of the bodie of I E S V S Christ, but of Antechriste: for whosoeuer endeuors to disioyne the Church from Christe , or to dismember himselfe from the said Churche, or goeth aboue to deuide and seperate the Church in herselfe (as S. Aug. saith) he disolueth & diuides IESVS, and his Church which Christe boughte with his pretious bloode , who declared in his death how displeasant diuision and dissention should be vnto him, soe as without any other scripture, as Theodoretus saith. *Impia & execranda dogmata per se sufficiunt ad suum patrem offendendum:* wicked and execrable opinions are sufficient of themselues, to declare vnto the world their father and patron.

4. In the last of these lamétable examples, I ought not to lett slippe that of Constance the vncle of Michaell Paleologus Emperor of Constantinople, who puttinge away his married wife, married his daughter in lawe , for which he was excommunicated by Ignatius the Patriarch of that Cittie of Constantinople: and the Emperor and his vncle beinge offend therwith, Photius was inuested in that See, and soe to main-tayne himselfe in that dignitie, he said that the Pope was an hereticke , and that the whole latine Church erred; soe as you see, lust and enuie brought in heresie , heresie other

*Aug. trac.
in epist.
Iohn.
Ephes. 5.*

other mischeses and wickednes into the world.

By what deceite, hypocrisie, and dissimulation this heresie crept into other Countries, by what periurie and forgerie they were deluded by it, and what destruction, and desolation it brought with it.

CHAPTER III.

1.  **S**IN the tyme of the Romaine *Gosp in mahomeso.* Emperor Heraclius, one Mahomet a souldior did combine with others against the said Emperor, by the craftie deuises of which companion, many Prouinces banded themselves agaist him, where vpon ensued a suddaine decaye, both in the ecclesiasticall & ciuill gouernment of the Easte: euен so Luther no sooner had hatched his heresie, but that he procured by his deceite and hipocrisie, the Princes of Germanie to enter into the like combination or conspiracye agaist Charles the fift at Smascalde, notwithstandinge they swoare allegiance vnto the said Emperor, which Luther said was not lawfull to be obserued or performed. So Sleydan a protestant writer saies, that because Cesar went aboue to hinder the religion which they lately brought in, he gaue them cause in conscience to op-

That lea-
gue was
renewed,
first bes-
wixt the
langrane
and other
princes 22
of Decēb.
1540. and
afierwar-
es the 29
of March
1531. a-
gainst
Charles
the 5.
Sleyd. l. 18

pugne him, where vpon there followed a
cruell and bloody warre betwixt Cesar
and the Protestants, which brought many
prouinces to ruyne and destruction, besides
the miserable thraldome and flauerie of the
Turcks, vnder whose dreadfull yoke, Hun-
garie and other Prouinces adioininge ther-
unto, doe lye groueling at this daye.

Surius.

An. 1525.

Michell

ab Iselt

in sua hist.

1525.

2. At that tyme also Thomas Monzer
priest, by Luthers instigacion did stirr vpp
weake and slender rable of Peasantes against
the nobilitie and Cleargie, soe as there
were slaine of them more then an hundred
thowland in Germanie that yea. He bur-
ned 200. Castells and monasteries, murthe-
red the Earle Heluesten, with manny other
nobles, soe as Germanie suffered more cala-
mities that present yea. of the Lutheranes,
then they receaued of the Spaniardes and
French men the space of 10. yea. before.
Alsoe the Duke of Lorrayne flesse in one
Daye 27. thowland Peasantes that made in-
surreiction against him, by the laid Luthers
procurement: in Franconia 200. Castles and
and Monasteries were burned by those re-
bells. The like hauoke they made at Franc-
fort, Mongontia, and Collen. The like
garboiles combustion and bloody tragedies,
surpassinge the other in horrour and de-
testation, in all other Countries where
this Hydria and infernall heresie once got
footinge, was stirred vpp and enkendled.

as in

as in Sauoy, Scotland, France, Flanders, and in other borderinge Countries: and by what falshoode, periurie and dissimulation yt infected Flanders, you shall imediately see.

3. First this heresie was neuer knowen in Flanders before Anna Saxonia, a woman of Saxonie, who was infected with Luthers heresie, was married to the Prince of Aurenge, as other noblemen in Flanders vnhappily were married to other women heretikes, as Herman was married with Count Hermans sister, Florentius Pal-lentius, the Counte of Cullenburge, and William Counte of Herenberge, all which were married to women of Germanie. By these women the wicked people called the Geuses of Flanders, made their insurrection against Margarett de Austria, Duches of Parma, and gouernessee of Flanders, who was faine to flye from them as being ouer stronge for hir. But yet to putt her in some comfort, one of her nobilitie said vnto her. *Non, non Madame, ne craigne pas les Geux, that is to say, do not feare these wicked people: from which tym the hereticks of Flanders were called Geuses, that is to say, a sorte of ragamuffines or miscreantes, whom the said Prince of Aurenge made his instruments to make a stronge rebellion in Flanders against Philipp the 2. king of Spaine by whome he was made Gouernor and depu-tie of Hollande, & by whose father the Em-*

*Michell
ab Ijels in
bist
Surius bi-
Floria.
Florentius
vander
Haer de
inissys in-
mu. innum
Belgiorni.*

*I dem in
sua bi-
ria.*

*The prin-
ce of Au-
renge the
engineer of
all the
ironbiles
of Fläders*

22 The Theatber of Catholick
p[er]or Charles the fift, he was made so
great, as he was.

4. This rebellious prince of Aurenge,
vnder pretence of deliueringe Flanders
from the bondage of Spaine (as he allead-
ged) broughte this heresie into that Coun-
trie, which was the cause of all the troubles
of Flanders for the space of 60. yeares, but
by what dissimulation, periurie, and deceite
the laid Prince of Aurenge did infect Flan-
ders with this heresie, the Chanceler of Lo-
*Epistola
Michaeli
Baysane
Lona. de
unions
Statuum
An. 1578.*
aine doth witnesse. I was present (saith he)
when the Prince of Aurenge (the cause of all
the troubles of Flanders) made a protesta-
tion at Mons, that his drifte was not to
disturbe or vexe any priest or religious per-
son, or to offend the Catholike Church in
any thing, but to deliuier Flanders from the
slauerie of the Spaniardes. This verie oathe
he made before Mathias Arch-Duke of
Austria, vnto whome he was made lieute-
nante generall, but this lewed companion
neuer kepte his worde, as the histories of
Flanders doe relate, but became a most cru-
ell persecutor of all ecclesiastical and religi-
ous persons, spoiled Churches, violated and
abused sacred virgins, destroyed Altars,
trod vnderfoote the holy sacrament of the
alter, tooke away all the ornementes which
he prophane, robbed all Churches and
Monasteries of their Challices, and other
sacred implements dedicated to the seruice
of

of almighty God, embrewed his filthie murtheringe handes with the innocent blood of most vertuous priestes and religious men, not sparinge any order of personnes though neuert soe holy, wherupon many of the nobility beinge offended therat, with many Citties, as Mastrick, Mös, Douay, Arras, & others forsooke him, and yealded themselves to the Prince of Parma.

5. Of the like falshoode, deceite and periurie was the bastard of Scotland called James detected, base brother to the last Queen of Scottes, by whome also he was made Regent of Scotland, and aduanced by her meanes, to the greatest dignitie and wealth that Scotlād could yealde. Notwithstanding for all thele kindnes and obligations, alwell by nature, as by such singuler promotions, benefittes and deserthes, yea his vowe and promise soe often iterated and solemnlye confirmed with wicked oathes, yet beinge infected by Iohn Knocks an Apostate Friar, and afterwards a minister & instrument of Caluine, to enkendle the flames of that most wicked and damnable Heresie in that Countrie (the Author and instrument of all the rebellion of Scotland) he conspired againste that sacred soueraigne, murthered her husbante, and appeached her with the ympputation of that murther, who beinge most innocent thereof,

thereof, plotted, and stirred vp such stronge rebellions by her subiectes (himselfe beinge the cheife Captaine of this combustiō) as she was taken and cast into a most filthie prison, where her deareb was threatned vntill shee would resigne the government of her kingdome vnto that ouglie monster. And beinge deliuered out of that prison, shoo was faine to flye into England, where by the procuremente of that bastard, shoo was cast into prison, which shoo suffered the space of xx. yeares, and at lenghete, beinge Queene of France and Scotland, notwithstanding was putt to death.

*Mollens in
hif. scho-
B. pag.
500.*

*Lib. 16.
pag. 590.*

6. This bastard and the rest of his Caluinian Confederates, sought nothinge at the beginninge (as they pretended) but libertie of their conscience: which beinge graunted, they protested and swoare all dutifull allegiance to the Queene and state. But after they obtained what they soughe for, they tooke perforce the whole ciuil gouernment into their owne handes, and by their faction and combination, sodainlie grewe soe stronge and insolente, that they denied the same libertie of conscience vnto her; & her husband. And as Buchanan in his Scottish historie sayeth, when vpon all saintes day the Queene would in her Chapple haue had Masse after a solemne manner, the ministers of the Ghospell (saith this auctor) encensed the nobility against her, that by force and

and violence they should compell her to leaue off: so that she was enforced to obey a crewe of Caluinian ministers, which could doe more in Scotland at that time, by their newe heresies (neuer in any requeste in that Countrie before) then their aunciente and Catholike religion, by which they were conuerted from gentyles to be Christians, which they professed soe many hundredth yeares before, or the dutie of subiectes to their Prince, or the power of the Prince her selfe, or any feare of God, or respect of his lawes, diuine, naturall, or any humaine honestie or Ciuill modestie. Where yow may perceauue what libertie this wicked and licentious heresie giues, how turbulente it is, what garboyles it bringeth with it, vnto which dissolute and wanton youthes are most enclined: wherof a number of that Countrie being in France to trye their wittes, or to raise their fortunes, they brought with them from Caluine this poysoned doctrine, that infected all that Countrie.

7. Not vnlke vnto this hypocriticall pretence of Conscience, Caluine, Beza, and his ministers vsed, to gett footinge in France, although not with the like successse. After they had most solemnly protested that they intended nothing but onlie libertie of their conscience. And soe in the assembly of Poyle, they did sweare obedience

to

to Charles the nyth , and his successors, and vttered these wordes. Wee swere before God and your maestie who are our soueraigne, that if any of vs hereafter shall misbehaue himselfe in kindlinge any sturr in France, that wee will ourselues persecute him with fire and sworde . This protestation was made by Beza, which notwithstanding was the only author and fire-brand of all the miserie, and calamities of France (as John Knockes and Buchanan in Scotland) by whose plottes , and polices , all France was in an vprore, al the nobilitie deuided by faxions, the ciuill government and politicall lawes of the kingdom vtterly despised, the ecclesiastical lawes and Censures of the Church quite rejected, all sacred thinges prophaned, Churches and monasteries burned, sacred Virgins defloured, many preistes , and religious persons with most vnusuall torments , murthered and massacred , the nobilitie destroied, their howses ransaked, by whose cruell handes most of the blood Royall of France was extinguished , as the kinge of Nauare at the siege of Roane, the Duke Monepenser, Rosorgomus . The Prince Dellphine. The Duke Memorose, the Duke of Longa- uile. The Dukes Niuer , the father, the sonne, and the sonne in lawe , the Constable of France , And manny Marshalls thereof, Saincta Derane, Mount Moransius, Mattu-
gon,

gon, Daillan, Brisarus, Touanus, Byron, Francis Duke of Ioyes, besides manny chowsandes in the battells of Drintts, Saint Dennys, Ierman, and Mount Counter, and at many other townes, as Roane, Rochell, & Saincte Angell, soe as in one yeare more then a hundred thousande Frenchmen were slaine, yea Beza who made the laid speach before the kinge, said that such as were killed in these Battells (beinge rebels) were blessed Martyres, because (faith he) they were the first that shedd their blood for the restoringe of the ghospell in France; And yet he with his fellow ministers, gaue a solemne oath as before is recited, to be true to the King, Crowne, and Countrie. Now many thousand were also killed at other tymes in France, in other Ciuill warres, soe often renewed by these fellowes?

8. Luther alsoe saith, that in seauen wee-
kes betwixt Easter and Whittontyde, were
killed of the Peasants of Germanye, more
then one hundred thousand; besides many
millions of people in other warres of that
Countrie, elpecially when Albert the Mar-
ques of Bramdeburge did destroy with fire
and sworde all thinges that came within
his reache. Besides the destruction and de-
solation he caused in many places of Ger-
manye. In Norriberge he burned a hundred
villages, Townes and Castles, and shutt vp
in them men and women, with children
and

Beza in
prefas.
noni resfa-
menti ad
Reginam
Angliae.
An. 1564.

Luther
somo in
ser. f. 270
An. 1553.

Surius.

An. 1553.

Surius.

An. 1517.

39 *The Tresor of Catholick
and olde people which the tiry flame con-
sumed, viz. at Alterfum and Laufum. Againe
did not Christiernus kinge of Denmarke,
execute the like crueltie vpon those of Sto-
cholum the cheefe Cittie of Suethlande,
after that he invited all the nobilitie with
the two Archbischopps viz. Sarcen and
Stringeron, and then murthered them eue-
rie one, and afterwards all the rest of the
Cittizens, notwithstandinge he had giuen
his royall worde to the contrarie: in the
execution of which murther, he continued
for many dayes.*

*That berieses are the cause of Revolution of
Countries, and destruction of state.*

CHAPTER IV.

S. Aincte Gregorie sayeth that the
conseruacion of the Common
wealth, doth depende of the
peace of the Church, and that
for two reason; for that the lawe of God
commaundes vs, that wee should obey
our kinges and princes in thinges that are
not contrarie to the said lawe of God,
soe that he that obeys God, he muste
needes obey his lawfull Soueraigne, be-
cause God almightyie soe commaunded,
for that obedience wee owe to the kinge,
is parte of that wee owe to God. But
when

when men doth cast away this bridle by heresie, or by anny other occasion of their vnbridled and incorrigible humors, as they haue no feare of God, soe bear they noe dutie to their Prince, or Soueraigne. Wherfore Constantius Clorus, father to Constantyne the greater, a most prudente and valiant Prince, intendinge to assay and proue the loyaltie of some Christian fouldiers, he said vnto them, that if they would renounce their faith, and sacrifice to the Idolls, they should abide with him and posseſſe ſuch honors, and promotions as they had receaued of him: otherwise ſuch as would refuſe ſoe to doe, they ſhould departe from him. Some there were who for to gaine the Princes fauor did as he comaunded, and renounced their religion, others refuſed ſoe to doe. But Constantius putt awaie ſuch as did ſacrifice to the Idolls, and kepte with him ſuch as refuſed ſoe to doe, ſaying that they were his beſt ſubiectes, for (quoth he) he that is a Traytor vnto God, will alſoe be a Traytor vnto his Prince.

2. The like alſoe did Theodoricke being an Arrian hereticke killing a Courtier of his owne, whome he loued intirlie, for that from a Catholicke he became an Arrian onely to please the kinges humor, ſayinge, that he could neuer keepe touch with man, that was not faithfull vnto God; Also the moſt valiant Martyr S. Hornuſta ſaid vnto the

*Enſeb. de
vit. Conſt.
lib. 1. c. 11.
Zoro. lib.
1. cap. 6.*

*Carol. Sig.
lib. 1. de
occiden.
imperio.*

*Carol. Sig.
lib. 16. de
occid. imp.
Theodor.
hijſtor. l. 5.
cap. 36.*

The Theater of Catholick
kinge of Persia, who comaunded him to denye his religion, and become an infidel, that if he shoulde denie Christe, that was Lord and Redemeer of the worlde, he shoulde more easilie denye him that was a mortall man. Through want of faith therefore and good religion, rebellions are stirred vpp against their Princes and Soueraignes, as alsoe insurrections of subiectes, spoyles and garboyles of Traitors, combustion and confusio[n] of Common wealthes, and all other enormities and trespasses are committed. And as Aristotele saith : *Cuius usus est optimus, eius abusus est pessimus*, the more excellent and eminent a thing is if it be well vsed, soe the more mischeefe it ingenders, and the more ruine it bringeth with it, if it be abused. For as nothinge in this world is comparable in goodnessse to the Christian Catholick faith: so when the same is abused by sectes and diuisions, nothinge did euer more trouble the Christian Comon wealth: for that discordes in matters of faith, doc procure and ingender discordes and differences in the hartes and mindes of them that profess the same, from which discords and variances proceedes soe manny mischeefes and reuolutions of Countries and kingdomes: and kingdomes deuided (as our Savior saith) cannot longe endure. Therfore Theodosius the yonger, beinge at Constantinople, and seinge his Empire deuided

deuided into sectes by the heresie of Nestorius, he wrote an Epistle to that most vertuous and holy man Symon Stylites; which at that tyme did florish with most rare example of sanctitie, by which epistle he requested him verie earnestly, that hee should aske of God peace and vniion for the Church; and added these wordes. Because that its diuision doth soe afflict vs, that it is the roote and fountayne of all our euilles and calamities. Wherefore whosoever will read the Chronicles of kingdomes, and the ecclesiastical histories of the sanctes, he shall finde this to be true, by the warres that the Catholicks had in the Easte with the Arians, and in Africke with the Donatists, and the Gentiles and Iewes against the Christians in all places.

3. And neither Iewe nor Gentile are soe infestuous and pernitious agaist the Churche and Christian Comon wealth, as hereticks, and especially those of our unhappy times, and of all sects the Caluinistes, which are flames of sedition and destruction of Church and Comon wealth, an infernall fire-brand that burnes where soever it takes place, which consumes to ashes all states and Citties where it is nourished, not vnlke the Cancker that eates and gnawes the body that feedes it: thus much you shall knowe by readinge a booke called *Incendium Caluinisticum*, printed 1584.

Hollensen. hist. Angl. Anno 1554. idem in histo. Scot. Anno 1567. Also the histories of the troubles of France lib. 1. Anno 1565. The historie of Flanders Anno 1555. in the additions of Surius 1585. Stanislaus Rescius Ambassadors and Treasure, for the kinge of Poland in Naples, did write a booke 1596. *De Atheismis & Phallerismis Euangelicorum us-
tri temporis*, videlicet of Atheismes and Phallerismes, I meane cruelties of the Evangelistes of our tyme, neither onlie doe they destroie kingdomes, but alsoe leake to depriue Princes of theyr liues, that opposa themselues agaist their doctrine, for some of them conspired to kill Queenie Marie, and one of them confessed the same at his death, which was at Tiborn the 18. of May 1554. Norman Lesby, James Meluine, and other Caluinists in Scotland murthered the Cardinall of S. Andrewes in his owne howse and chamber the yeare 1546. and this by approbation of Iohn Knockes Buchanan and others, of the Genevian Confistorie.

Doctor

Bancraft

in his

booke of

dangerous

poissons

Lib. 4. c.

14. & in

historia.

Ioh. Lesley

sp. Roies.

4. Buchanan in his most wicked and vngodly declamation made at London against his dread loueraigne the last Queens of Scottes, incensed both English and Scottes against her, to depriue her of her life and of her kingdome, whose wicked desires, and desigmentes was putt in execution by the English in the moneth of Ianuarie 1587. which was a wondetfull president and a misse-

miserable spectacle to the whole world.
Knocks and one Lindesay another reprobate asistinge him, by their secrēt combination with the Earle of Morton & others, set vpp the Bastard of Scotlande who after he was promoted to the Earldome of Mo-
nay and Regencye of that kingdome, he went about to aduannce himselfe vnto the Royall Scepter of the kingdome, boasting himselfe to be borne in lawfull weadlocke, and therfore that he was the only legitti-
mate sonne of his Father Iames the fift. These impudent mates write in their boo-
kes, that by godes lawes women shoulde not be admitted to the gouernments of kingdomes: that the people of the ghosspell should not be tied vnto the lawes of kinred: that kingdomes should not be giuen vnto the nexte degree of fleshe and bloode: and that it stoode in the power of the people to create kinges, to depose or punish them at their pleasure, if they giue cause of offense: and this to be not onlye lawfull for all the people, but for euerie one: that he is prayse worthy whatsoeuer priuate person he be, that shoulde kill any kinge that misgo-
uernes himselfe: that the supreame autho-
ritie consisteth in the people and not in the kinge, and this they did write only to take awaye the last Queene and her issue (as it is related by Adame Blackwoode) who
beinge big with childe, was pittifullly am-

Knox in

the Scottish

historie

said that

if princes

be tyrants

against

God, sub-

iectes be

freed from

their obe-

dience.

Cal. in op.

Daniell.

ver. 22. 42.

leadged

by Kelly, 8.

Replie to

Sureliffe

she hangu-

ness of

France in

their cons-

gregation,

ar. 34. L. 1.

ther also

as Slay-

den bath

1. 3. Chro.

Zwing. lib.

4. Epist.

*Blacnus Apo-
lo pro re-
gibus cap.
2.3. & 4.
Buchan.*

zed and terrifid at the bloodye cruell and most horrible murther of her Secretarie David Rice (a man of an innocente life and a most devoute Catholick) without lawe, reason, or any iustice, which was practised by these mens procurmente and sinister deuiles, in her owne sight and Chamber of presence, callinge for her helpe, who was not able to releue him, her selfe beinge in the like danger, as being straite conueide to close prison, and there taxed with an infamous reporte and imputation of her honestie (shee beinge most innocent therof) which was divulged and spread abroade by their calumnious practise of flaunderous libells, reportes, and letters to all Princes.

5. Did not these lewed mates, as soone as they reuolted from the Catholick Churche, rebelle alsoe against their Princes, and at one instant become enemies of priests & Princes, soe Stephen Bolgaie the Hungarian, and the Emperor Rodolphe, his page, noe sooner became a Caluiniste, then he made all Hungarie for the most parte to ioyne with the Turcke, and to rebell against the said Emperor. Geneua noe sooner opened the gates for Pharell and Caluine, but they shutt them agaist their lawfull Princes. The Princes of Germany reuolted from Charles the 5. Emperor, as soone as they forsooke their faith and became Lutherans. Flanders hath done the like especially such

*The rebel-
lion of the
low coun-
tries is
knownen
by their
owne edic.
printed at
Franc-
fort.
1583.*

as embrased these newe sects, who rebelled against their lawfull kinge and against all his gouernors, as againste Margaret Duches of Parma, and gouernesse, of the lame, who was threatened to be murthered if shes should in any thinge gainlay them. In the lame danger was her tonne, the Duke of Parma by gunnpouder & vilde fire, which was prepared for him in a vauete to delstroy him and all his traine at Antuerpe, and before him, Dom Iohn de Aultria by the treacherie of one Boniuetius a frenchman, who was suborned by the Prince of Aurenge to murther him, and missinge of their purpose, they deuised his death by many other miscreantes; Alsoe 1566 at Geneua Calvine and Beza conspired and combined together to murther the kinge, and to ransake and destroye all the Courte of France, and persuaded Spifamius to be the Architecte of this detestable practise beinge backt and entiled therin by Otoian the Turque: the cheefe instrumetes, & compaillers of which plotte, were punished the 24. of March of that yeare. They set vpp and crowned alloe Lodouicke the Prince of Conde kinge, and called him by the name of Lodouicke 13. the firste Christian kinge of the Franckes, against the trewe kinge thereof, this is proued by Peter Carpenteres booke a hugonot, who writeth that to noe other purpose were intended all the deuises and machinations

*Surius
hif.*

Surius 34

*Lodowich
the 13.
Surius.*

1567.

tions of the Causaries (soe he calleth the hugonorts adiseted to this cause) then to abolishe and destroye the Queene mother with all her whelpes, and therfore said he; Beza chargeth and accuseth the lomplishnes and slowe indeuors of the causaries, through their quiett rest and peaceable disposition, relented in their rancor and malice agaistis the papistes, and the kinge, and that he accused he Hugonort princes for not destroyinge and killinge the Princes of France, and that in all their assemblies and meetinges they never once make any motion of peace, of God or his religion, but rather of warres, troubles, tumultes and sedition: they alsoe complotted the kinges death at Amboise, before the edict of pacification which was anno 1561.

6. The like is read of that vnluckie Luther who wrote and wished the Cittizens of Hall, and the subiectes of the Bishopp of Mongontia, to putt away, or murther their Archbischoppe. And called Cæsar, and all Christian Princes Traitors, Tirantts and reprobatts: he exhorted all those princes to wash their handes in the bloode of the people and Cardinalls. Did not Farnar the kinges gouernor at Rochell, betraie that towne alone as he was infected with Calvinisme, and made the same to rebell agaistis their kinge by the instigation of North? Beza commended deceipte, and that

it is

Sav. hist.

Idem ibid

Sav. hist.
1568.

it is good to embrace it sometimes, vi-
delicet, to faine one thinge, and to doe ano-
ther. Also they soughte to murther Her-
restus Archbishop of Coline, and the Prince
Ferdinand his brother. What shall I speake
of the two kings of France , Francis and
Charles the 9. how often haue they rebel-
led against them, and how often haue they
soughte to murther them, as they haue don
Frances Duke of Guise by the instigation
of Beza , and by the treacherie of Poltrot,
for they never spare to plott the like tragedie,
when they can bringe the same to passe,
by whatsoeuer meanes of disimulation,
deceite and hipocrisie as they write in their
owne Bookes ? Were not the Ministers of
Scotland in the fielde with the Earles of
Anguish and Marre, and others against his
maiestie that nowe is? was not their detesta-
ble plott of betraying their Countrie and
Prince, detected by the Earle of Gory, before
his death? For that conspiracy did not Pa-
tricke Galoway minister of S. Johns, on An-
drew Pollard subdeane of Glasco , James
Carnihel minister of Haddington, Andrew
Hea person of Panfroc, Andrew Meluin
professor of diuinity in S. Andrewes, and
diuers others cheefe ministers of that Coun-
try, flye into England, and for this traitorous
fact were there receaued and cherisched? Did
not Robert Pont and walter Baquanquell
minister, by the instigatiō of James Lanson

55 *The Threshing of Catholick*

cheefe preachers oppose themselues against his maesties edict that now is, publickly at Edenborough? Did not these ministers do maund of his maestie, also to be admitted in parleamēt aboue their bishoppes? Is it not one of their cheefe articles, that it is heretic for any kinge, to call himselfe head of the Church within his realme?

A prosecution of the laste Chapter, that heresies are the causes of troubles and disquietnes.

CHAPTER V.

He other reason of these revolutions, is the fauor that kinges & Princes doe giue vnto heretickes, when they doe not in time puniſh them, or at leaſte ridde their Countries of them, because that kinges or Princes, growinge forgetfull of God, haue a more reſpeſte to their temporall commoditie, then vnto the will of God, or the good of his Church, thinkinge by their owne induſtrie and reaſon of estate, themſelues and their estate be ſure and ſecure: yet God almighty doth often ſuffer them to fall into great miseries, and calamities, and their kingdomes to be ouerthrown and ruynated. Valent. an Arrian Emperor did ſend a againſt the Goathes his great Captayne, and a devout Catholick, who was called Traian, and was overcome by them, when he ro-

Triperiſt.
biſt. lib 8
cap. 12.
Throd. l. 4

He retourned he reprehended him, & called him Coward, he answered, it is you, and not I that haue lost the victory, for that you haue forsakē God, he gaueth the victory to the Barbarians against thee. Also the said Emperor in his iourney against those Goathes, was mette by the holy Monk called Isacius, who laid vnto him whether doe you goe ha-
ving God against you, for against him thou makest this warre &c. give ouer thy warres against God, and he will give ouer his war-
res against thee.

*Theod. l. 4
cap. 30.
Metas. in
vita Isacij*

2. Valentinian the younger who being de-
ceaved of his mother Iustine, did fauor the
Arianes, was put to flight by Maximus the
Tyrante, who made himselfe Emperor, and
soe Theodosius the great did write vnto
him, that is was gods iust iudgment, that
he should suffer that infamy, for that he for-
sooke the trewe Christian catholicke reli-
gion, and fauored the enemyes thereof. So
Winceflaus the 12. kinge of Bohemia by his
false reason of estate, giuing tolleration
vnto the hereticks, was both by them depri-
ued of his life and kingdome.

*Theod. lib.
cap. 14.*

3. Boleslaus Prince of Polland, did suffer
the people of Prusia to renounce their
Christianitie, and liue in Idolatrie, for
which they sent him a verie riche present
but was after ouerthrownen by them, with
the ruyne of all the kinges and the nobilitie
of Polande.

*Carol. Sig.
lib. 9.*

*Eneas Syr.
hist. Bohe-
mia. c. 35.*

*In Chron.
lib. 6. hist.
Polo.*

Nice-

Sabel. A. 14. Nicophorus Cōstant for that he fauored
meas 8 c. 6 secretly the Manichees was ouerthrownen
Carol. Sig. & slaine by the Bulgares. The like example
de regu. wee haue of Geffulfe Duke of the Lombar-
Genebr. in des, who for fauoringe the Arians, his
Chron. armie beinge ouerthrownen, was slaine
*An. 607. himselfe by the Auoros, whose wyfe be-
*traied the Cittie wherin shee and her hus-
*band liued, to the captaine generall of
*them, thinkinge to marry him after: but
*shee first was dishonored in her bodie, and
*then hanged a liue vpon a Gibbett.******

Num. 15. 5. Not without cause did God say vnto
Moyses, departe from the Tabernacles and
tentes of wicked people, and touch no-
thinge that belongeth vnto them: God sent
liōs amoungst the people of Samaria for ha-
vinge Idolls, both to kill and destroy them,
wherfore the Cittie of Parris hath this for a
monumente engrauen vpon her gates,
one God, one kinge, one faith, one lawe.

4. Reg. 17. 6. Hence it is written by the holy Ghoste
in these woordes. All the kinges, besides
Dauid, Ezechias, & Iosias sinned, and that
the kinges of Iuda forsakinge God, and his
lawes, were with all their kingdomes deli-
uered vnto others, and their glorie to stran-
gera: and although Dauid did committe
adulterie, and soe Ezechias alsoe offended
by his ostentation, yet because they for-
sooke not their faith, and religion, nor made
shippwracke thereof, it is not counted
that

that they sinned, for that to forsake our faith, is the greatest sinne that is.

*That God doth extende the rodde of his wrath
vpon Princes and Common Welches
infected with heresies.*

CHAPTER VI.

*I. **E**tymologie* He sore punishmente and affliction, by which almighty God, doth prosecute this wickednes, many authors doe treat therof, especially the ecclesiastical histories, and of late Thomas Bozias. For none are more prone to wantones & riotous misdeameanors, which euerie Heresie brings with it then Princes, because commonly they are brought vpp without due chastilment and correction, and because each man soothes them to blater and misreporte the truth. As also because they are loath to submitt themselves to the ecclesiastical discipline and censure of the Church, or to acknowledge any spirituall power in the Church of Christe, to constraine them as it doth heretickes, of whom it is said by the prophet and proued by experience, that the nation and people that serueth her not, shall perish: whosoever obeith her not must be accounted as Ethniques: & yet (to mantaine their absurd heresies) they doe labour to deface

*Designis
Eccl. b. 4
cap. 13.
figo 16.*

deface and infringe her authoritie as wee
see in all ages, yea onlye the disobeinge the
authoritie of the Church, and the censure
of S. Peter, and his successors, is the cause
of all the heresies, that euer were, and the
Princes that hearken vnto them, and for-
sooke the Church, by defendinge them,
were vtterly destroyed with their states. For
what punishment doth he deserue, that vnder
the pretence of Christianitie, makes
warre against Christ, and he that shall call
himselfe the childe of the Church, destroies
and rayses a flame therein? all which exam-
ples it were to long for me to repeate, for I
will not alleadge here, the dolfull and ruy-
nous example of Constanſ and Valens Em-
perors, who were enemyes of the Church;
neither of Hupericus kinge of the Vandals;
neither of Basiliscus the capitall enemie of
the Councell of Chalcedon, who was de-
priued of the Empire by Zenon; neither of
Zenon himselfe, which was buried aliue by
the comaunderement of Ariadne his wife,
neither of Heraclius which in the beginning
was a catholick, and a valiant Prince, but
after became an heretick, and lost soe many
noble Prouinces in the Easte, and dyed of
a most shamfull disease; nor of Anastasius,
vnto whom a vision did appeare of a ter-
rible and dreadfull man, with a booke in his
hande who opened the booke, in the which
the name of the said Anastasius was written,

Janus 1.3.

ibi. Ion &

Paulus

Diacoonus

lib. 7. c. 1.

Carol. Sig.

lib. 7. de

eccl. imp.

ovatob

and

and said these wordes, vnto him; For thy errors and peruerse faich I will cutt shorte of they life 14. yeares, & blotted out his name, who a little afterwardes, was slaine by a thunderbolte; neither will I handle the miserable end of Constantius Copronimus, who was soe forsaken of God, that he cried out and said, I am cast into a fire, which shal heuer be quenched; neither of Philip, who impugned sacred Images, degraded and put from the Empire, and his name taken out of the Coyne, and publicke Roules, yea and blotted out of the Masse; neither of Leon Isaurus Emperor also, who lost the occidental Empire, and was the cause that Gregorie the 3. did transfer it to Germanye, and the same translation confirmed by Leo the 3. Nether of George Pobibratius, who persistinge in his obstinacie, and perfidiousnes, was excommunicated by the Pope, and lost both the kingdome of Bohemia and his life. The like did happen also in our dayes, to Christiernus kinge of Denmarke, who forsakinge the Catholicke faith, was deprived both of his kingdome and libertie. For omittinge more exaples, it is well knownen, that God doth not only punish wicked Princes with woefull endes, but also their kingdomes and Prouinces, who embraced heresies. And although the inconstat course of this chaungeable worlde is such, that noe kingdome or monarchie can houlde it selfe

Sigib. Am.
776.

Ion. lib. 7.
de vitiis il-
lust. Genib
in Chron.
Cedrenus
& Zona-
ras grec
scriptores.
Mich. ab
Isels biss.
Surius
biss.

selfe redsalte, or firme, or free from reuolu-
tions, yet fatall chaunce, and alteration
for the most parte proceeded of heresies &
diuersitie of sectes in religion, and this you
shall know by historiall discourses, if you
will rippe vpp and peruse the anciente be-
ginninges of these disastrous euentes.

*The revo-
lutions of
the Ro-
mans Em-
pire began
by the
Goathes.*

*The Go-
athes bro-
ken by
heresie.
Carol. Six.
in occid.
Imp. 1. 8.*

*Libr. 3.
sacra hist.
Cap. 93.*

2. The Goathes were the firste, that
made their inundation in the prouinces of
the weast Empire, and made also hauock of
the auncient monumēts of the Romans, the
monarkes thereof abusinge their powerfull
force and strenght, accordinge to their owne
sensuall affections, and beastlie concupi-
scence: ecclesiasticall censures beinge not
obeyed, for that the most parte of the Chri-
stian Princes, held in contempte (by the insti-
gation of heretickes then springinge vpp)
all spirituall regiment and iurisdiction of
the Church. The Goathes themselues as
longe as they were Catholikes, were most
valiant conquerors, but by the instigation
of their Busshopp called Vifillus, an Arrian
hereticke, they were presentlie deuided by
sectes and discordes, and ouercome by the
Hunnes. Atilla their kinge like a most ra-
ginge swifte streme ouerunning, and des-
troying all where he came till, he had dis-
possessed those Goathes of all the Prouinces
they had taken. And when those Goathes
came to Spaigne and ouercame it, the heret-
icks called the Priscillians, infected it. When
the

the Vandalles destroied Afrike and made themselves Lordes of the same, the hereticks called the Donatistes, peruerted and sowed their heresies there. Africi abundantes <sup>Africque
confoun-
ded by her-
esie.</sup> immensa multitudine Donatistatum quibus precipites se dederunt in gurgitem surpitidum, vnde Dei vindicta factum est, ut designantes sanctis obtemperare sacerdotibus &c. As Saluianus Bisshopp of Marcell and Cæsar Baronius setch downe, when Africke did abounde with infinite swarmes of Donatistes, by which they were owerwhelmed in the gulfe of all filthines: by meanes whereof, and for not obeying the holie priestes, the wrath of God was executed vpon them, and by the iuste iudgment of the almighty, they were rendred vp to the mercilesse and bloodye handes of the Barbarians. Likewise when the Franckes breakinge out of Germanie, wasted all France, the heresie <sup>France
destroyed
in time of
heresie.</sup> of Vigilantius tooke footinge therin. And when the Longobardes occupied and spoiled Italie, diuers sortes of heresies were <sup>Italy de-
stroyed by
heresie.</sup> embraced there, especially againste the councel of Constantinople, and Chalcedon. As also when the Normanes violentlie rushed into France, the French shewed little obedience to the Churche.

3. But what shall I say of that wretched and miserable tyme, when the Sarasins breakinge out of Arabia, despoiled and wasted the most notable partes of all Asia, with ⁸⁰³

The Easte for many sharpe stormes and troublousome
garboiles? Was not this pestilente generation,
first ferabroache by the instigation of
wicked Mohomett, borne for the rygne
and destruction of mankinde: whose force

(the diuision and heresies of Nestorius in
the easte encreasinge) more, and more en-
creased? Was not Sergius, for that he was
exiled out of Constantinople for that here-
sie of Nestorius, the helper of this Maho-
mett against the Catholike religion, as
Luther and Calvyn doe now a daies helpe
and farther the Turcks and other reproba-
tes of that stape and liuerie, against the Ca-
tholike Church? Was not such a tumultu-
rous broyle and confule disorder made at

Constantinople by the procurement of the
heretickes, the verie tyme when Nestorius
hatched his heresie, as that Marcellinus doth
reporte, 445. that the sedition was soe
greate, that many kild themselues? yea such
a slaughter was committed, that the streates
did stincke with dead carcasses, famine, &
pestilence, disease, & wreake of all thinges,
which did happen there, the chefe Church
of that noble Cittie beinge burned: soe as
no sooner did that ougly blossome bud
forth, but that noble Cittie of all Citties

More. 24.

Daniel. 9.

(before that heresie) most florishinge,
was become most lamentable and desolate,
for heresieuer bringeth with it abhomin-
ation, and desolation, as the sacred scriptu-
res

responce. Afterwardes in the yeare of our ^{Constanti-} Lord 1453. the said Cittie was distroyed ^{no pleasa-} and taken by the Babylonian and Turkish ^{ken.} Pharao, for that they held diuers heresies against the holly Ghoste, and for that they did breake from the determination of the Councells of florence, wherein they were reunited vnto the Romaine Church, their Emperor John Paleogus, and their Patriarche consentinge therunto. And as longe as religion did florish in Greece, their Empire alsoe did florish, and when religion failed, their Empire was tourned vnto a perpetuall moorninge and pittifull slauerie of vnsuffe- rable tyrantes, and Sathanicall crewe of Turkish burden. And in the yeare 1558. the Province of Libonia which was of the knighthes of our Lady de Teutonica, was taken by the Duke of Muscouia, when they loste their faith and ymbraced the heresie of Luther. Hungarie and Traſiluania may to their great cost beare witnesse also that this is true, who forsakinge their Catholike faith, are ouerwhelmed with the infernall thraldome of turkish Pharao.

4. Wherfore should I not speake of great Brittaine, sith Gildas that most eloquente and aunciente trewe writer of that tyme, saith. The Brittaines brought for their aide the Englishmen againste the Pictes, and Scottes, at which time it was altogether destroyed by the heresie of Pelagius

gives a Moncke of Bangor: for chastisement wherof, almighty God suffered the Englishmen to turne the edge of their sworde vpon those that sent for them; for their defence, and dispossesed them of their Countrie, and made themselves Lord thereof, & called Brittanie Englande by their owne name: soe that heresie did soe increase in that kingdome about the tyme that S. Gregorie did send S. Augustine, and other holy mounckes thither to preach the Catholick faith therein, that 9: hereticall busshoppes beinge there before them, no one catholick bishopp was found. Ireland alsoe when the English in kinge Henry the 2. gott footinge therein did little esteeme the sacred censure of holly Church, and the noblemen of that kingdome did usurpe Church livinges as may appeare by S. Bernard. Edward the 3. beinge a most glorious kinge, his end was pittifull, his heire kinge Richard after infinitt sedition, contention, and blood-shedd of the nobilitie and others was deposed and made away, the bloody diuision of the howse of Lancaster, & yorke came in, and endured almoste one hundreth yeares, with the ruyne not only of the royll lyne of Lancaster, by whom especially John Wittcliffe a peruerse hereticke condemned in the Councell of Constance, was fauored at the beginninge, but with the overthrowe of many other Princes and families,

*Fortiger
was the
leader of
the Church
when old
Britans
weare de-
stroyd.*

*Bern. in
vita Ma-
lechie.
Dolman.
Lib. 2.*

milie and most pernicious warres and garboyles continued both at home, & abroade with the losse of all the states and Prouinces of France, Thomas Walsingham settes downe the Commotion of King Richard the 2. his time, agaist the nobilitie and Cleargie vnder their seditious Captaines, lacke Straw, Watt Tyler, and the rest, & soe againe vnder other kinges whilst this heretie lasted, and namely against the two most valiant Catholike Princes Henry the 4. and 5. his sonne: in the first yeare of whose rayne, to witt kinge Henry the fist, John Stowe wryteth thus. That the fauours of Wytclefe his secte did nayle vpp scedulae vpon the Church doores of London containinge, that there were an hundred thousand readie to rise against all such as could not awaye with their secte. The first tumultes of Pollardes and Wicliiffians in England were Anno 1414. and hereon followed the open rebellion of Sr. John old Castle and Sr. Roger Acton and others in S. Giles filde by Holborne, neuerthelesse this secte could neuer take hold or preuaile in England, neither then or after: vntill foure pointes thereof, beinge renewed by Luther and Zuinglius, the later, I meane Zuinglius his secte, was admitted in kinge Edward his dayes.

5. Did not the kinge of Denmarke bringe the people of Thretmarse which were a

free state, into a vilde thralldome, afterthey
were Lutheranes? whereas, as longe as they
were Catholicks they were a free state of
their owne.

Cef. to. 4.
An Chri-
phi 379.
S. Amb. in libris ad
Gratianū.
Cas Baro.
30. 4. 379.

S. Ambrose also doth proue
the same as Caesar Baronius doth alleadge,
and saith: *Vna cum barefi in regna cladem in-*
nehi, & cum fide catholica salutem ferri &c. that
noe sooner heresie was broughte in, then
presentlie the kingdomes where it crepte in,
were ouerthrownen, and quickly destroied:

and were againe restored and establisched by
Catholique religion. This he spake of the
Empire of the easte, *sicque in occidente acci-*
mulari victorijs Gratianum: that in the weast
by the Catholique religion, Gratianus the
Emperor did encrease in many victories.

Cum in castris excubant cum gratia atque pri-
cibus Sacerdotum sancta religio, when the
priestes in the Campe did watch in prayens
and other exercises of sacred religion. Con-
trariwise you shall see the happie and flo-
rishinge Empire to decay and cast topis,
turui when the Emperor did fauor hereti-
ques, or at leaste when they were slacke in
defendinge the Catholicque religion, *adiv-*
saith he, ut perspicue intelligas claram victorianam
religionem penitus consequis, hereses tristes crimi-
nas euocatas ab inferis secum ducere, soe as
you may plainly perceave, that by religion
victorie was gotten, and alsoe by heresie
woe and wreake, and all other dolfull ca-
lamitie and hellish confusion was broughte

to the worlde. The like assertion hath holiſt
 Basili, *quod enim comune est ciuitatibus omnibus* Basil. ep.
ut cum semel hereticis aurem præbent, mox una 69. Cæſ.
cum heresi diſſentiones, rixa, ac mala omnia fu- Bar. to 4.
gata recta fide paceque ſubintrent, ita plane Neo- An. Chri-
ceſſarienſibus accidit, that which is incident Hi. 363.
 to all Citties, when once they giue eare
 vnto hereticques, presently trewe faith
 beinge once abandoned diſſentions, deba-
 tes, and all other mischeefes will creepe in,
 as wee ſee an euident example to thofe of
 Noeſſaria, what herefie, ſaith he, but
 which was contraire to the traditions of S.
 Gregorie the greate, his wordes be thele,
adueraſia traditioni magni revera Gregorij.

6. The like miserie yow may read by ſomo 4.
 the Epiftles of thofe holy Sainctes videlicet An. Chri-
 Mileuitanus, Eufebius and Basiliuſ to the ſti 371.
 Bifhoppes of Italie and France and related many he-
 by Cæſar Baronius, in which he wrote as reſigſ in
 followeth. *Miferandus ſtatus orientalis ecclieſie* the Eafe.
&c. The ſtate of the Eafe Church is to be
 pitted, for not onlie two or three Churches
 haue fallen vnto this dangerous tempeſt,
 but that mischeefe of herefie hath extended
 her ſelſe from the bondes of Illiria vnto
 Tebaira, the ſeede of which was firſt ſowed
 by Arrius, and afterwarde was gathered by
 wicked people, who haue broughte forth
 wicked and pernitious fruires: and discipline
 and doctrine of pietie and good life is
 ouerthrowen, all bondes and obligation

of honestie and charitie is confounded and
decaide, none hath sway ouer others, but
he that is most wicked: whose rewarde is
the gouernment of others, and he that ex-
ceedes others in blasphemies, exceeds all
in the episcopall dignitie. The grauitie of
Bishoppes is lost, the honestie of Pastors is
gone, the holy Canons of the Church are
troade ynderfoote, the releefe of the poore
is altogether abused to their filthie vse. The
occasions of all such mischeefes are laide
open by Saincte Opratus Mileuitanus, who
hauinge reckoned the bloody and cruell
actes of the heretickes called Donatistes, he
applied that place of the scripture vnto
them. *Veloce pedes eorum ad effundendum san-
guinem*, their feete are verie swifte to shedd
blood. And then addeth *In Mauritania ciuita-
tibus &c.* In the Citties of Mauritania by
your procuremente they were affrighted
with many garboiles, Children were kilde
in their mothers bellies, men were mur-
thered and torn in peeces, matrons were
violated, infantes were slaine by riping vp
their mothers bellies, behould this your
Church which was mantained & vpholden
by cruell and bloody Bishoppes, whose
greatest furie, and vildest taete, although in
their estimation it seemed the lightest, was
extended vnto that which was most sacred
& holie, which those ympious sacrilegious,
and Sathanicall Bishoppes haue violated,

*Cruelty of
heresiique
Maurita-
niae videl.
the sea
coast of
Affrique
next unto
Europe.*

they

they cast the Eucharist vnto dogges, not without manifest tokens of Godes diuine reuenge, for those dogges beinge enkendled with rage and madnes, insulted vpon their maisters. *His sancti corporis*, guilty of the holy body, and toare them in peeces, and some of them did cast forth out of a windowe a boxe of holy Chrisme to breake it, but the angelicall hande by Godes protection preserued it from beinge broken, amoungest the stones; The like sacrilege the hereticks of our daies beinge misled by the lame Sathanicall spirite doe committ and perpetrate. And hauinge recorded other wickednes of those hereticques in all these execrable proceedinges, said this blessed Author, the Bishoppes, and priests felt their greatest smarte, soe that the Bishoppes, and priestes beinge taken away, the people would be vterlye and easilye deluded, and ouercome, for how can the flocke defend themselues when a multitude be gouerned without a rector, noe otherwise then the Pastor beinge taken awaye, the sheepe would be a bootie for the wolffes: by your wicked aduise the faithfull are disarmed, the priestes are dishonored and spoyled of that reverence, which ought to be giuen vnto them in honor of his holy name, by whome they were ordayned. For they were made perfecte by him and worthie of all reuertence; and therfore you abuse Godes vocation,

tion, and with all hostilitie you proceeded
utterlie defacinge Godes worcke, destroy-
inge by the engines and inuentious of your
malice, Godes diuine ordinance, and ther-
fore of you it is said. *Quoniam quia tu per-
ficiisti, ipsi destruxerunt*; for whatsoeuer thou
(O God) broughtest to perfection, they
brought to destruction. What is more wic-
ked then to exorcise the holy Ghoast, to
breake altares, to cast the Eucharist vnto
brutish beasts? And in the booke he saith;
*Quid enim tam sacrilegum est quam altare dei in
quibus vos aliquando obtulistis, frangere, raderetis,
& remouere.* What is more sacrilegious then
to breake, to cutt, and remoue thoses altars,
vpon which somtimes your selues did
offer, in which the suffrage of the people,
and the members of Christe are caried, in
which the omnipotent God is called vpon,
in which by your praiers the holy ghoast
comes, and descendes? *Vnde à multis pignus
salutis aeterna &c.* from whence comes the
pledge of euerlastinge saluation, the safe-
guarde of our faith, the hope of our resur-
rection is receaued; for what is the alter but
the lodginge and seate of the body and
blood of Christ? All these you in your furie
and rage haue either torne, or brocken, or
remoued: wherein hath Christe offended
you whose bodie and blood dwelled there
for certaine momentes? You haue brocken
Chalices which carried the blood of
Christe,

Christe, and conuerted the vse therof and forme into Lumpes, exposinge them to a wicked sale, and haue herein redoubled your villanie by sellinge them to filthie women, pagans haue boughtre them to tourne them for to make sacrifice to their Idolls. O wicked aste, & vnspeakable villanie, to take from God, that which you haue dedicated to Idolls, to robbe Christe to the end you might exercise more sacrilege. What horrible feates haue you practised towardes sacred Virgins, consecrated and dedicated to almighty God, from whome you haue taken away they veyle of their dedication? Thus farre this blessed Saincte, Optatus Milleuitanus, as Cesar Baronius doth relate. The like tyrannie was exercised and atchiued by Julian the Apostate Emperor, for he made an edict, which he diuulg'd in all places, to robbe, and spoyle Churches, against whom S. Nazian. framed his speech thus. Your edict was aswell priuatlie and actually executed, as it was publiquely diuulg'd, and proclaymed against sacred and religious howles. For that I should let slippe, the spoylinge and ransakinge of Altares, takinge awaye of all religious ornaments, and donatiues from sanctuaries, and holy places, which were a bootie vnto his vnsatiable and greedie desire, which was putt in execution by wicked instrumentes, his impiecie

*Cef. tom.
An. Christi
A.D. 362.*

*Nor. ova-
sions pri-
main Int.*

pietie and covetousnes instigatinge him thereunto, he determined alloe to deprive the Christians of all libertie, and trust in the common wealth, and to inhibitt them of all Councells, markerts, assemblies, and iudgments: neither could any haue the benefit of thies thinges, but such as woulde sacrifice to Idols. O lawes and law makers and kinges, who as the beautie of the heauens and splendor of the sunne, yea as the breathing of aire, by common clemencie exposed, to all; and that truly superabundantly, do you so make the vle of lawes equall to all free men, and reverenced of all, that you decree to deprive Christians of it, that beinge euuen tiranically oppressed, they may not be able to exact the penalties, nor to sue any one for any wronge or extortion done against them. *For to practise these thinges, the hangman, yea that homicide* (said, the laid Sainct) pretended iustice, and did vle a collorable defens of scripture, in soe doinge. For he alleadged the places of scripture that Christians ought patientlie to beare all wronges, to suffer al iniurie, rather then once offend any. That wee shoule possesse nothing or haue any propriety, and that we shoule despise, and sett at naughte all thinges, that either the eare doth heare, or the eye doth see, or the flesh can feele, that wee shoule render good for euill, if a man would strike vs vpon the one cheeke, we shoule

Mat. 5.

Rev. 12.1

Cor. 6.

Mat. 10.

should turne the other, and that wee should
possesse nothing but our Cloake, or our
Coate, with many such places.

Ruff. lib. 8.

cap. 32.

Annianus

lib. 22.

7. But that of all most to be deplored, he
inhibited Christians the Schooles of Rheto-
rique or Grámer, wherfore the said Naz. did
most bitterlie inueigh against him sayinge:
what reason haue you of all men most inco-
stant, to goe about, to take away from Chri-
stians the vse of learninge, thus far S. Naz. a-
gainst Iulian. Alsoe in the yeare of our Lord
366. when the Arrian heresie was promoted
by the fauor of the Emperor Valens, the said
holy man made a most eloquēt Oration, the
title whereof is called (*Ad sancta Lambinu*)
when that heresie (said he) was guarded
and adorned with the ymperiall crowne of
Valens, and soe, like a sawie princocke
grewesoe insolente, not vnlike the daugh-
ter of Herodiades, beinge not contented
with the gift of the head of one S. Iohn Bap-
tist, was made droncke with the bloode of
many Bishoppes and holy people, in the re-
pressinge whereof, the blessed Sainct
shewed his great desire, and as in the state
of the Easte Church in those daies if the
Lord of hostes, *non reliquisset Nobis semen*
&c. had not left some seede with vs, wee
had bene like to Sodom and Gomora, and as
they had S. Naz. and holy Basill, so we haue
most vertuous holy and learned Doctors
to reppresse this wicked heresie, which as it
doth

doth exceede all the heresies that euer were
In ympietie of Doctrine and wickednes of
life, so it doth alsoe surpass all Heretiques,
Infideles, Turcks, and Iewes in all bloody
feates, cruell exploites, Babilonian confu-
sion, tragical deligmentes, diuelish purpo-
ses and plottes, yea and strange inuented
lawes newer heard of before, with their
most rigorous execution.

You see the fruite of heresie the com-
plotters and compassers thereof, the cheefe
Architects of her detestable practise, her
affiminacye & luxurios wantones, her in-
ducentementes to all abhominable pleasures
and licentious libertie, her bloodie imbru-
mentes and lamentable tragedies in euerie
countrie, where shee was nourished and in-
uented, which brought a masse of miserie
and calamitie with it to those places that
receaued her, the shipwracke of whose opu-
lente and aboundinge fortunes, can beare
wittnesse thereof, obstinate pride, presump-
tuos and turbulent spirittes, dislike and
disdaininge of good order and sound disci-
pline, contempte and despising of autho-
ritie, curiositie and affectation of noueltie,
discontentment and disquietnes of mindes,
through ympatience of filthie luste, and
other malignante priuate humors, which
were neuer inspired by the spirite of God,
but by the suggestion of the diuill who was
the cause thereof.

Of the miserable death and endes of such as
denised and defended the protestant
Religion, as also other heresies.

CHAPTER VII.

1. **H**e first plotter of this heresie
was Martine Luther, whose life
as it was most wicked, soe his
ende was noe lesse miserable.
He after that he had surfeyted through one
nightes gossopinge, himselfe beinge fild in-
temperatlie vpp to the throate, was found
dead in the morninge with his wife, and as
it is suspected was choaked by her. Henr^e
Zuthphan, which was the first that brought
Lutheranisme into Bream^e, was afterwar-
des burned at Meldorphe in Thretmarße
Anno 1524. Hulderique Zuinglius, an A-
postate Priest, in a furious skirmish, beinge
leader of the Tigurians, whome he brought
to that dolefull battle, animatinge them to
the combatte, as surmountinge their adver-
saries in multitude of souldiers, were all ou-
erthrown, and he himselfe was found
dead amoungest the dead carcases, and was
cast into the fire, soe as he suffred a double
death by fire and sworde. Of whome the
Epitaph was made thus.

*Occubuit patrio bellator Zuinglius ense,
Et gressa est armis gens populosq; suis.*

*Luthers
death.*

*Zuinglius
death.*

*Conrad. in
Theolog.*

*Fox. pag.
444.*

Zuin-

Zuinglius the W arior was slaine in the field
And the sword of his Countrie did pierce,
His side by many bloody batles fought:
His Country vnto ruine he brought.

Genebrardus in Chron. 2. fol. 73.

*Caluine
dreadfull
deash.*

*Carolafta-
dius his
deash.*

*Epistola
de morte
Carolafta-
dij.*

*Oecolampadins
deash.*

*Luth. lib.
de Misericordia
privata.*

Córadus a Lutheran protestant writeth, that God manifested his iudgments vpon Caluine, euen in this world, whom he visited in the rodde offurie, and punished him horribly before the dreadfull hower of his vnhappie death; for (saith he) God by his powerfull hand did soe stricke this heretique, that beinge in desperation, blaspheminge, and cursinge the name of God, and calling vpon the diuills, he yelded vpp his wicked ghoaste, hauinge an vglye and filthie apostume in his priuie partes, out of which there issued such a number of loathsome and stinckinge woormes, that not any could abide to come nere him; this farre the said Author; Carolaftadius was slaine by the diuill, as the ministers of Basili themselves doe witness. Oecolampadins also a married Mounque of the order of S. Brigit, and one of the firste and principalest Architectes of the protestante religion, was founde slaine in his bedd, by his wyues side, and that by her or rather, by the diuill himselfe, as Luther thincketh. The Duke of Saxonie, and the Lantgrae of Hesse, which were the cheife promotors and Patrons of lutheranism, were in battell vanquished by Charles the fift, deprived of

of their dominions and kepte in prison by him many yeares. The Prince of Condye, and the admirall of France, which were the Patrones of the secte of Caluine, or hugnottes in that Countrye, were alsoe vanquished and ouerthrown in the field with their kinge, after many other overthrowes and slaughter of their adherentes, the one, I meane Condie, was slaine in the battell of Iarnan, the other was kild in a triumph at Paris, his carcase beinge caste from the topp of a high bwlfe, his necke beinge broken and his body torn, was drawen by a rope through the streates, and hanged not much vnlike to Iezabell, where also the Prince Montgomery was beheaded, beinge a great defender of Caluinisme.

2. The same miserable end they tasted alsoe that were the patrones of this wicked gholspell in England as Queene Anne Bul-
len Thomas Cromell, the Duke of Somer-
sett, and Thomas Cranmer Bishopp of Can-
terburie. The first was accused, arraigned
and conuictid of a filthie incest, her supposed Father beinge the iudge thereof, and by his sentence putt to death, who was so be-
forsid of her filthie loue. The next was con-
demned and putt to death for heresie and high treason by kinge Henry the eighth vnto whom he yealded himselfe both soule and bodie before, by the lawe he made himselfe videlicet, whosoever shold be cast without

into the tower, he should be put to death without examination. Fox act and monu-
ments 563. whome he called the wall and
defensie of the protestant Chruch. The third
which was the Duke of Somersett, beinge
uncle vnto kinge Edward, his vicar generall
in all ecclesiasticall causes and protector, and
as it were kinge of the whole Realme, was
deprived of all auctoritie, and publique
beheaded. The last which was Cranmer,
after abiuringe his wicked heresie at Ox-
ford by Queene Marie . Robert Barnes,
Thomas Gerrard, William Jerom, beinge
the first cheefe instruments that Kinge
Henry the 8. had to perswade the people
touching the kinges supremacie in eccle-
siasticall causes, were by the said kinge
Henrye burned afterwards, and the said
Barnes beinge there at the stake, and the
flame readie to lay hould vpon him, said
these words. By our meanes the kinge was
made absolute kinge of England, whereas
before, he was but halfe a kinge, and for our
paynes, this is the rewarde wee haue. Anno
Domini 1540.

Prince of
Aureng
doubt.

3. The Prince of Aureng that was the
author and enginer thereof in flanders, was
slaine with a pistole in his newe wyues
lappe, by Balthazer Gerard.

Ludovicus Nalconius, brother to the
said Prince, and the cheefe author of the re-
bellion of the said lowe Countries, in the
battle

battle of Mokens which he lost, the Spaniardes hauinge gotten the victory, was burned in a little cottage aliue, whether he fledd for safeguard. In that battle also, his Brother Henry perished, as his brother Adolphus, did perishe a little before in Friflād, William Lumenus the Earle of Mansfiel, after defiliinge his murtheringe hands with the cruell death of many religious persons, priests and Catholiques in Holland and Zeland and other places, was kild by an English dogge that himselfe brought vpp.

4. The Bastard of Scotland, James Earle of Moray, that troubled Scotland with the same heresie in his greatest triumphe beinge accompanied with 500. horsemen at Lith, was shott by a gunn, by which he was slaine, the author therof escapinge harmles: & notwithstanding he was admonished the night before, that there was such a plot laid for his destruction, yet he did not shunn it. James Duglas Earle of Morton, a great defender of Caluinisme and persecutor of the Catholiques, was beheaded at Edenborough for treason against his maesties Father.

5. The first that broughte it to Denmarque, was Christiernus king of that Countrie, who was depriued of his kingdome, and banished by his subiectes, and beinge by the intreatie of Charles the fifte, and Henry the 8, his kinsmen retourned home,

*The Earle
of Moray
his death.*

was apprehended of his subiectes and caste
into a filthie caue, where he ended his life
most miserablie.

*The first
who prea-
ched pro-
testancy in
Ireland.*

6. The first that euer preached protestancie in Ireland, was George Browne, who in kinge Harries daies was made Arch-bishoppe of Dublin, the capital cittie of the kingdome of Ireland, and the first sunday he preached the protestant religion at Dublin, he made a Catholique sermon at Christes Churche, and desired his audience neuer to beleue him, if (through frailtie of the flesh, feare of the Prince, or loue to temporall interesse) he should preache the contrarie: and the verie next sonday ymediatly followinge, he preached protestant religion, which was nothinge els then a deniall of that which he preached the sonday before. Vnto whom some of the Aldermen of that Cittie said. My lo. doe you not remember that yow wished vs not to beleue you, if happilie yow should preach the contrarie of that yow preached the sonday before? To whom he answered sainge, I must needes haue done soe or else haue lost my liuing. This man, when Queene Marie came in, vpon his recantation, was restored to his liuinge, & the night that his Bul came ouer, he was found dead in the morninge. Some said he died for verie great ioy about mid-night when vpon the suddaine he receaued newes that he was restored to his Arch-

Archbishoprique.

7. The Duke of Norfolke which gaue ^{Norfolks} his verditt for the supplantinge of Catho- ^{his deasch} lique religion, and for the aduancinge of the protestancye with Queene Elizabeth in her first parlement assembled for that purpose beinge therunto solicited by his Brother in lawe the Earle of Arundell, vnder pretence to marrie the said Queene, vnto whome shee made a promise of mariadge, if the said Earle with his faction would helpe her, for the alteringe of religion, was arraigned, condemned of highe treason, and was beheaded for the same, which a certayne matrone meeting him goinge from the pleament prophesied, tellinge him that he should neuer haue a better ende or rewarde of them, for whome he gaue his voyce and suffrage against the Catholique religion. And the said Earle beinge frustrated of his purpose, and deceaued of his hope, died soone after for verie greefe, and without issue, and perhappes if he should haue liued longer, he should haue tasted that Cuppe for his labour that his brother in lawe had done before him. The said Duke his eldest sonne called Philip Howarde and Earle of Arundell, was arraigned condemned of highe treason, and died in the Tower of London.

8. Sr. John Perott, when he was Lord presidente of the Prouince of Mounster in

Irelande, was the first that caused the parish priests, and other incombents of porte Townes in that Prouince, to ymbrace the English seruice, which when they tould him they could not vnderstand the English, his aunswere was, that they should chatter like Geese. He putt to death a prieste called Sr. Thomas Coursie, vicar of Kinsale by marshall lawe, for that he went to perswade Sr. Iames fitz-Morice to restore the praye which he had taken frō Kinsale. This man in the middest of his greatest honor beinge lorde deputie of Ireland, and one of the preuie Councell of England, was apprehended, arraigned, and condemned of high treason, and died verie miserably in the tower, his landes and goodes beinge all confiscated.

Dent. 31.

9. *Laudate gentes populum eius, quia sanguinem seruorum suorum vlciscetur & vindictam retribuet in hostes eorum.* Let the gentiles praise gods people, because he shall reuenge the blood of his seruants, and will pay home, their enemies with a reuenge: as may appeare by the horrible and dreadfull punishment of all other persecutors and heretiques. As of Pharao the first persecutor of Gods Churche Exod 14. Of Dathan and Abiron the first Scismatiques Numeri 16. of Iezabell 4. Reg. 9. of Antiochus 2. Machab. 9. Of Pilat who killed himselfe, as Euseb writes lib. 2. c. 7. & declares the destruction of

of the Iewes which Iosephus settis downe
lib. de bello Iudaico. Of Herod Ascolonita
who was eaten by woormes after he had
slaine his wyfe and Children and went a-
bout to slay himselfe as Iosephus declarereth
lib 17 antiquita cap.9. Of Herod the Tetrach
who lost his kingdome liued in perpetuall
banishment accordinge to the said Ioseph.
lib. 18. cap. 14. of the daughter of Her-
diades read Nicheporus lib. 1. caput. 20. of
Herod Agrippa read Act. 12. Nero Domitian
and other wicked Emperors who per-
secuted the Church, eyther stewe themselues
or else were slaine by others as all histories
doe wytnes. Dioclesian for that he could
not destroie the Church, for verie greefe
gauue ouer his Empire, the Emperor Maxi-
mianus and Maximine were chafticed with
such a horrible disease, that the Pagan
Phisitians said it was the plague of God, as
Eusebius wrieth in Chronico. & lib. 8. hilt
cap. vlt. & lib. 9. cap. vlt.

10. As touchinge old heretiques, they
tasted the like dreadfull death. Simon Ma-
gus when he would flye, by the praiers of
S. Peter, he fell headlonge downe and was
kilde Egesippus lib. 3. caput. 1. de excidio.
Also Arnobius l. 2.con. gentes. Manicheus
the heretique was flaid alive by the kinge
of Persea, because intendinge to cure his
daughter, he kild her. Epiph.heref.66. Mon-
taine, Theodotus & their prophets, hanged

The Theatrical of Catholick
themselues Euseb. lib. 5. hist, cap. 19. The
Donatistes that cast the Eucharist vnto dog-
ges, were torne in peeces by the said doggs.
Optat. lib. 1. Parmenianum. Arius goinge
to Church, went to purge nature when to-
gether which his excrementes, he did cast
fourth all his intralles and presentlie died, as
S. Athanasius witnesseth, oratione cont.
Arrianos & Ruff. lib. 10. hist. cap. 13. And
although there may be some hereticall Prin-
ces or Common wealthes that haue not felt
as yett any of these calamities, and perhaps
they bragge and boast of their great
pleasures and prosperitie, noe otherwise,
then the woman doth in the Apocalipes,
sedeo regina & vidua non sum, & luctum non
videbo. I sitt as a Queene, I am not a wid-
dowe and I shall not bewaile, trulie at
lenght after all their great security they shall
haue a sudden fall, and let them take exam-
ple by the dolefull ouerthrowe of others
that haue lead their liues in pleasures, and
haue abused their power agaistne godes
Church, and the members thereof, let all
men knowe that all heresies be fatall, omi-
nous, and vnsfortunate, especially to the
first professors thereof. *Vltio sanguinis seruo-*
rum tuorum qui effusus est introeat in conspectu
suo geminus compeditorum. Psal. 7.

Whether there be nothing that the Protestants affirmatively believe, confess, and profess, but the Church of Rome doth believe the same, and cannot be denied by Catholiques, but that they are most auncient and consonant with the Word of God.

CHAPTER I.

1. **A**LI Heretiques say (as Laftantius reportes) that their owne religion is verie good and agreeable to the word of God, and better then others. It is naturall to euerie beast according to Pliny to thinke his owne shape more beautifull then the rest, yea such as are most deformed, thinkes themselues most beautifull, as the Apes doe , which though they do counterfeit mens shapes, or gestures never so much, cannot be said to haue the forme of men: so these sectaries , though they like Apes in imitation, haue taken from vs some , partes out of the Masse as may appeare ; and in their spirituall courtes, visitations, conuocations, and excommunications (although in deede none ought to excommunicate, but he that can absolute , they by their owne doctrine cannot absolute therfore they cannot excommunicate) yet for all that, they

Lib. 4 di-
minif. cap.
vls.

Plin. lib.
8. cap. 4.
Plin. ibid.

The Theate of Catholick
 cannot be said to haue the trewe forme of Religion, or the trewe Church, for the ecclesiasticall forme, and gouernment of your Protestantes, contemned by the ministers of Caluine and Beza, and other Hugonottes of France, as part of the reliques of Antechrist, your common praier booke being called by them in contempt, the missall of England. Yf such as yow yourselues cales protestants, do disproue your Religion to be altogether against the woord of God; how much more will the Romish Church, say the like who doe differ from yow almost in euerie point?

2. In the Booke of dangerous positions in the 9. chapter set forth Anno 1593. by Doctor Bancraft of Canterburie, it is alledged, that the Puritants do say of the comon booke of publick praiers videlicet: that it is full of corruption, and that many of the contentes thereof, are against the woord of God: the sacramentes wickedly mangled, and prophaned therin; the Lordes supper not eaten but made a pageant, and stage play: that their publique baptisme is full of childish superstitious toyes; & so many Puritants did write against it, that England will neuer do well vntill that booke be burned. Also the superintendēt of Rateburge, and the cheefest ministers in Germanie hauing read Caluines woorckes printed

*1. admo
nitio ad
Parla. pag.
9. 41. 43.*

Anno

An. 1592. at Francfort. In timore Domini saith he, legi & relegi, dico in Christo Iesu &c. I haue read and perused them the space of 23. yea-
res, I auoutch it before I E S V S Christ, saith he, that all the Caluinistes do nourish in their breastes the Aryan & Turkish ym-
pietie, and that they open windowes and gates, for Arianisme and Mahometisme, as our bookees publickly set forth do manifest the same; and so brought an example of Adam Newfer, the cheefe Pastor of the Church of Hedelberge, who from a Zuini-
glian, be came an Arian, and afterwardes a Turcke: which three sectes I meane Calui-
nisme, Arianisme, and Mahometisme, another protestant Doctor calles them three
briches of one cloathe, and that fellowe ha-
uinge gone vnto Constantinople Anno
1574. did writh that none became an Arian
which first was not a Caluinist, and brought example of Seruetus Blandrata, Alciatus, Franciscus Dauidis, Gentilis, Gribaldus, Siluanus and others.

3. There was printed a booke 1586. at Iena in Saxony by a Lutheran minister, the Tittle whereof was. An admonition from the woord of God, that Caluinistes be not Christians, but Iewes, and baptized Maho-
metts. Also 2. yeares afterwards, another was setfourth at Tubinge by Philipp Ni-
cholas minister; the tittle whereof was a detection of the Caluinian sect to agree with the

Caluinisti-
starum lib.
3. in pref.
Apost.
lib. 1. a. 2.
fol. 9.

Ibid. f. 9.

John
Schutz in
lib. 50.
Confarum
causa 48.

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the Arians and Nestorians in the groundes,
and foundations of their religion, and that
no Christian can ioyne with the Caluinis-
tes, but that he must defend the Arians and
the Nestorians. Bernardinus Ochinus being
the first principall Apostle of England in
kinge Edwardes his dayes, with Peter Mar-
tyr, Martyne Buzer, and Paulus Phalangius,
vnto whose direction both the vnuersties
of England were committed, did oppugne
the blessed Trinitie, the deitie of Christ, and
of the holy Ghost, so as Beza called him the
fauorer of the Arian heresie, and a scoffer at
all Christian religion: yet neuerthelesse one
John Bale, somtimes Bisshopp of Ossorie
in Ireland, calles this Bernardin, and Peter
Martyr, the light of the Ghospell of En-
gland, and Caluine saith that the said Ber-
nardine was borne for the happines of En-
gland. It is said also in the suruey of the pre-
tended holy discipline printed at London,
that the sect of Caluinistes is a cancker,
and another Thalmud, which by their wic-
ked rebellion against their lawfull Princes,
haue founded their ghospell, and Church,
which by their intollerable arrogancy do
oppose themselues against all sacred Doc-
tors, against all venerable Councells, and
against all the florishing Churches, that
euer were from Christ histyme vntill our
dayes, & that there is no place of Scripture,
which they do not wrest from the lawfull
sense

Sleid hist.

lib. 19.

An. 47.

Okinus in

lib. dialog.

Zanchius

de uno

Deo.

Beza ep. 1.

par. 11.

Bal. in

pref. ad.

Rom Pon.

sific.

Calu. lib. 1

descanda-

lis par. 36

An. 1593.

pag. 44.

sense thereof never before knownen by the Church of God, and that it had beene good for England, that none brought vpp in the filthie Schoole of Geneua or Scotland, had euer entred into England.

4. Conradus a Protestant, writeth that Caluine sayeth, that the merites of Christ cannot preuaile against the iudgment of God; Also he affirmed Caluine to write, that the blood of Christ was of no force to blott out finnes, and that aboue 1500. yeares it was putrified fo. 84. 85. 87. Curæus in spongia fol. 250. Eraſt. pag. 29. Fridericus Boruſſius pag. 45 Oſander in confeff. haue written the like impietie, with many other blasphemies which yow may read in the Caluini Turcismo lib. 4. c. 22: Other Lutheran writters, make bookeſ of the contradictorieſ and contradictioneſ of Caluine, the tittle whereof is called *Laberintbi inextricabileſ contradictionum*. The intricatt Laberinthes of contradictioneſ. Luther ſaith that the Zuinglian doctrine and ghospeſſ was from the diuill, & that the diuill made an instrument of him, and that by him he did gouerne and raygne. In another place he called him. *Perdiabolatum, indiabolatum, & superdiabolatum, ſceleratum cor, & mendax es habebat*. That he was perſathanized, inſathanized, and ſupersathanized, and that he had a wicked harte and a lyinge mouthe. So Zuinglius calles Luther, a false prophett, an incor-

Caluini.
Theolog.
lib. 1. f. 83
Linh. lib.
de Sacra-
mens. fol.
376.
Orthodox.
Conf. on the
Tigurine
tract. 3.
fol. 127.
Luth. tom.
6. tenuis.
Germa.
fol. 257.

Zuinglius
tomo 2. in
exegesi ad
Luth. &
in corre-
spondencie
ad Luth.
lib. de Sa-
cra.
Ort. conf.
eccles. Ti-
guri trac.
3. f 3 5.
Ibid. fol.
106.

incorrigible heretique, foolish, arrogant, blasphemous, and lyinge, a diuell, a beast, a deceauer, a seducer an Antechrist. Luther also said of him againe. I had rather burne, then to hold the opinions of Zuinglius and Oecolampadius and all other wicked bedlam companions, & cales them Archdiuills, and so he saith. I that am nowe readie for the graue, God is my wittnesse, and this will be my glory before his tribunall, that I haue labored the condemnation of all these hellish people, videlicet, Carolaftadius, Zuinglius, Stinckfeld, and those that are at Tigur and Geneua; yett these are the cheeze pillers of the protestant religion. Luther also did diuorce a certaine wooman beinge married to a Zuinglian, and bid her to marry whome shee listed, for that saith he, it is not lawfull for yow to marrie an infidel. Againe, It is said of Luther and Melanthon that there is asmuch difference betwixt them as betwixt Sumer and Winter. Zuinglius said, that nothing did greeue him so much, as for being called a Lutheran. Brentius saith, beinge a kind of a Lutheran, nos Zuinglianam &c. Wee cannot ymbrace with a safe conscience, the heresie of Zuinglian and Osiander. Do not the madeburgenses inueigh against the Zuinglians, for denyinge the reale presence? and doth not Luther saye, that the holy scriptures are corrupted of the Zuinglians? In the Duchy

Colloquiū
Alzēnburg.
elect. 3.
resp. ad
Saxo.
Zuingl.
tomo 1. in
exempl.
ar. 18.

3560. Cō-
enici 4.
Elizab.
Reg. dedi-
cata.

of

of witrenbergue where Brentius was superintendent, an edict was proclaimed against the Sacramentaries. The ministers of lenua did exhibit a petitiō to the Princes there, to haue an assemblie, to the end they should condemne the Sacramentaries and the Zuinglians as aduersaries. And in the yeare 1560. in that Towne, Hesutius printed a boooke against the Sacramentaries. Caluine did also writh a booke against Hesutius. William Clebitius did writh against the Lutherans with this tittle. The ruyne of the papacie of Saxonie videlicet, Lutheranisme. Also John Sturmius writh against the Lutheranes. Brentius writh against Bullenger. The Lutheranes of Saxonie in their Conventicle, did condemne Albert Hardenburg a Zuinglian of heresie. In Transiluania Lutheranes are against the Sacramentaries, and the Sacramentaries against them. The people of Breme in Saxonie after they were in Lutheranisme, fell to Caluinisme and banished all Lutheranes,

5. Neither can they excuse themselues their debate or strife to be of thinges indifferent, or of ceremonies, or such like smale and trifling thinges, but of the cheefest pointes and articles of our faith. For Nicolas Gallus a protestant preacher of Ratisbon, doth declare the same, saying. *Non sunt leues inter nos &c.* Betwixt vs ghospel-lers, it is not in light thinges wee differ,

nor

*In suis
Theibus
ita scribit.*

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nor our variances are not of thinges of
smale moment, but concerninge the chee-
fest articles of Christian religion, videlicet,
of the lawe of the ghospell, of iustifica-
tion, of good worcks, of the Sacraments,
of the vfe and order of ceremonies, which
by no meanes can be decided or compoun-
ded. Wherfore Luther saith wee esteeme
seriouſlie & in good ſadnes, all Zuinglians,
heretiques, and alliens from the Churche
of God. Beza calles Lutheranes, Eutichiás,
and Nestorians. And Caluiniftes doe count
Lutheranes no better th̄e Manychees, Mar-
cioniftes, & Monotholites who were oulde
heretiques. Illiricus saith, *Caluinistarum li-*
turgia non vno sacrilegio viciata eſt. The li-
turgie of Caluiniftes, is not ſpoſted with
one only ſacrilegiſe: the like censure Conra-
dus giues of the ſame liturgie. Oecolāpadius
moſt bitterly writes againſt Lutheranes,
and alſo in the like bitternes Lutheranes
write againſt him by Brentius. Iohanes
Pomeranus diſalſo write againſt Brentius.
Did not the Duke of Saxonie puniſh moſt
ſeuereſly Zuinglians, by the iſtigation of
Luther? Did not the kinge of Denmarcke
expell Caluiniftes out of Denmarke? and
diſ not Caluiniftes expell Lutheranes out
of Count pallentine his Country? diſ not
Weaſtphalus write moſt bitterly againſt
Caluin, and Caluine againſt him 1557. inti-
tuled, *An admonition ynto Weaſtphalus,*
which

Luther.
Tract. 77.
1545.

Illir. in
confefſ.
Aug. 17.

which if he shall not obey, he shalbe counted an heretique? and the said Westphalus hath these woordes: no doctrine is more spatiously dispersed, none with greater deuises and hipocrisie defended, none that seduceth more people with greater errors, then the false doctrine of the Sacrament of the Eucharist. Oecolampadius saith these woords of Luther and his sect. Lutheranes, saith he, they haue a kind of shewe of the woord of God, but the right word of God they haue not, and herein they followe other heretiques who relies, althogether on the woord of God. Did not (after that Calvinisme was admitted and ymbraced in Transiluania, and Hungarie) Arianisme, and Sabellianisme take place there? Doth not Lannoy say that the cheefest point of all these fellowes doctrine is, that Christ is not God, nor by any meanes begotten of the substance of his Father? Did not Brentius say: that the doctrine of the Zuinglians and Caluinistes, tendeth directly to Athisme, Iudisme, and Mahometisme? Some others say, that this sect of Caluine, tendes to Ethnilme, others to Atheisme, as Iohn Whitgife affirmeth, with which saith he, England aboundes. And Bullenger writheth, such is the dissention betwixt Zuinglians and Lutheranes, that none hereafter will beleue ought, but what it pleaseth him.

6. Doe not Protestantes say, that the English-

*En la re-
formation
des fausses
supposi-
tions lib. 2*

*Brent. in
recognit.
prophetici
& Aposto-
lici, item
in Bull.*

*def. tract.
3. cap. 6.
pag. 278.
Bullenger.
contra
Brent. c. 1.*

Admoni-
tio 1. ad
parla. vi-
de aet. in
Comitiss
parla.
Londini.
An 1593
f. 10. 11.
32. 33.

Ibid. f. 15.

Englishmen as longe as they be of this reli-
gion, which they professe, that they are
not baptizied, nor ought to be counted
Christians, the ecclesiasticall regiment ther-
of to be as vnlawfull, as that of antechrist,
and that the Church of England is so pro-
phaned, and like Babell gouerned by the
power of Sathan, and not by the order of
Christ, that none in which there is any
sparcke of Godes grace, or any feelinge of
conscience can liue in England, and that all
that liue in England, and that goes to their
Churches, and whosoeuer that heares the
sound of their belles, ioynes with them in
their Churches, are conuocated thither by
the name of Antechrist, and are addicted
vnto the slauerie of Babylon and Egipt. And
a great protestant minister, in a supplication
sent to the last Queene, said that shee was
one of those Princes which made profes-
sion of the ghospell, but opposed her selfe
against the ghospell, and that they are flat-
ters that tell her the contrarie: and if that
shee could get the crowne without the
ghospell, it is doubtfull, whether euer the
ghospell would haue footing in England.
Stanchares said, that Caluin iumped very
well with Arrius, and that both of them
makes the Sonne of God to pray in the di-
uine nature, that he is a minister, a Bishopp,
and a mediator in that nature, and that the
ministers in Germany, Hungarie, Transil-
uania,

uania, and Polonia, haue celebrated many Councells and synodes to take away our Catholique faith of the Trinitie and mediator, and haue made many bookes full of Arrian blasphemies to that effect. In Heluetia the ministers of the Church of Tiguri, do profess the Arrian faith. Tiguri epist. ad Polono-
nos, Anno 1560. And all those that are of the Church of Geneua and Tiguri are Arians, thus fare the said Stancharus. Many saith Iosias Simlerus, (*in pref. lib. de eterno dei*) that are brought upp in Geneua, are become Turkes, for they came vnto Polonie and so they did ymbraze Mahometisme, as Ochinus, Alamanus, Blandrata, Paulus Alciatus, and Gregor. Paulus, minister of the Church of Cracouia, who hauing denied the Trinitie, became a Turke; as Gonelius and Gribaldus, and Franciscus Dauidis, for this last was superintendent of Hungarie. So did Adam Nimsler the cheefe superinten-
of Heydelberge in Palatyne of Rhene, with his fellowe Iohn Syluanus, who of Caluinistes, became Turkes and went to Constantinople, where they made open profes-
sion thereof, and protested that the religion of Caluinistes, tended directly to Turcisme, and before these people went out of Palatyne, they subuerted many great preachers, who by their meanes became Turkes, and taught publickly the Alcoran in Germanie. Allo Iohn Socius being brought upp at Ge-

Tiguri ep.
ad Polo-
nos Anno
1560.

Stan li. de
mediators
fol. 38.

¶ 22 Lib: II. The Theatet of Carbolick
 men did not only preach the Turkish religion, but also published bookees confirminge the same. So did Volanus beinge brought vpp in that place not only become Turke himselfe, but also set foorth bookees defendinge Turcisme, and auontched, that he learned the groundes of his doctrine from Caluine and Beza. Lucas Sternebergerus, a minister of Morauia did the like, for he preached against the Trinity, took away all invocation therof, because saith he, ther is no mention thereof made in the scripture. 2. that Christ was not God but man, but more excellent then all the prophetts. 3. that the holy Ghoast is not God but. 4. that wee must not keepe holy dayes to Sainctes. 5. that wee must keepe Saterday holie, and not Sonday, because saith he, God so comauanded in the scripture: and by the same argument he brought in Circumcision.

¶ 23. And did not some of the familie of loue, in Elencb. publishe these articles at London, that Christ is not equall with his Father, as by Caluine his interpretation they proue it, and that Christ in no sort is God. 3. That there is no Trinitie, & such as calles God, the Father, God the sonne, and God the holy Ghoast do speake blasphemouslie, for say they, this is to professe there are three Godes. Did not Thomas Lyth, Cartwrightes companion, for puritanisme in the weast part

part of England, as the other in the North part (being brought to Ireland by Sr. John Dowdall to Yonghull a Towne in Mounster in Ireland) say that the Angell Raphaell was a witch, and that the blessed Virgin Marie was not blessed amoungest all women: with many other such blasphemous Specches? And lastlie, did not this Turkish doctrine, infect many Northern Prouinces by the infection of one Laetus, which was a cheef Superintendent of England in king Edwardes dayes? This man being a Disciple of Zuinglian, did labour in Polonia to abolish the blessed Trinitie, and the Deitie of Christ, by whose instigation Nicholas Radzudius the Duke of Olice and Palatine, did of vilanie send one Marryne Secouitus with letters to Bullenger and Caluine, to ioyne with them in this wicked doctrine of taking away the Trinitie and Deitie of I E S V S Christ.

A further Confirmation, that these new gospel-lers, tende directly to Turcisme.

CHAPTER II.

L He first and cheefest of the Protestants did affirme, the religion of the Turkes to be far better then that of the Papistes, and when the Turke invaded Austria, Luther

34. Lib. II. The Theather of Catholick
ther writh booke, that the Germanes
should not take part with the Emperor a-
gainst him, as Eras. in epist. *ad fratres Germa-
niae inferioris*, laying. I had rather fight for a
Turcke not baptizeth, then for a Turcke bap-
tized: meaninge the Emperor Charles the
fift. The rebelles of Flanders in the begin-
ninge of their insurrection, against their
lawfull Prince, Phillip thez of Spaine, in
their standart, gaue the ensignes and Armes
of the Turck, videlicet a siluer figure of the
encrease of the Moone with this ensigne.
Plutost Turckes que Papaux. Wee will rather
be Turckes then Papists. How many protel-
tant Princes did sollicit Amurate, and other
princes of the Ottoman howse, to come to
Hungarie, Austria, and other places? Also,
anno 1575. the Prince of Cōde, being broken
with France, and at Basill consulting with
the ministers there, what were best to be
done to renewe the warres against his kinge
and country, they gaue him counsell to sub-
mitt himselfe to the Turckes, and that by
that meanes, the warres would be reinfla-
med againe. Did not in the second rebellion
of France the Hugonotes by many messen-
gers seeke to bring in the Turcke to the
ruyne of France & the rest of Christendōme
An. 1589. for said they, our religion, is neerelt
vnto your religion, vntesse that yow obserue
more fastinge, and praying, vnto which our
religion doth not ryc vs: also that wee haue
giuep

*Math. de
Janvoy en
la. repliq.
lib 2.c. 13*

giuen a great impediment by the Princes *Ex literis*
or Germany who followed our Councell *Constanti*
against Charles the fift: also wee dissuaded *ad Venetum*
our kinges of France, not to giue helpe to *passuum in*
his brother the kinge of Spayne in the war- *fine libri*
res of Millan seas against you, for the kinge *de facori- bus Galli-*
of Spaine had the possession of those landes *cis vide Surium*
which he had lost about that sea, had not *1568.*

our Betheren the gospellers of France dis-
suaded our kinge from helpinge him: also
wee promise unto you, whensoeuer it shall
please you, that wee will be redie to broach
any sturr or Insurrection in Germanie and
in France.

Did not the English Ambassadour, labor
to putt away the Iesuittes out of Constan-
tinople, which are there for the releefe of
poore christiās, whisperinge into the Turc-
kes eares, that they would bringe his mo-
narchie vnto great perill? And that the said
English Ambassadour, sollicited the great
Turcke to make warres vpon Spaine,
the cheefe reason he moued, was it not
that the kinge of Spaine was the Cheefe
defender of the Romish Idolatrie, infectiue
and offensiue to both of their religions, I
meane the Protestant and Turkishe reli-
gion? And the said Ambassadour concluded,
that if those Idolaters were ouerthrownen,
all nations would become Turckes, and so
both they and themselues would reverence
one God.

Resp. ad iusta Britanicum.
pag. 167.
Par. 1584

An. 1567.
Pet. Saxonius lib.
inscriptio admonitio ad fidèles Germanos
caueant à Calvinistis

De Elemosina eroganda Sacerdotibus.

Whether Papist Priests do amisse in taking any
thinge for their Masses.

CHAPTER III.

1. **S**aint Paule did receave offerings
(as the Church doth for their
just liuelyhood) from the Phil-
lippians, *bene scissis*, (inquir)
you haue done well communicating to my
tribulation; and you also knowe, O Phil-
lippians, that in the beginninge of the Ghos-
pell, when I departed from Macedonia,
noe Church communicated vnto me in
accoupt of guift and receipt, but you onlie
for vnto Thessalonica also once, and twice
yow sent to my vse: not that I seeke the
guifte, but I seeke the fruicte aboundinge
in your accoupt. He counteth it not meere
almesse, or a free guift, that the people be-
toweth on theire Pastors or preachers, but
a certaine mutuall trafficke, as it were an
enterchange, the one giuinge spirituall
thinges, the other rendringe temporall thin-
ges in lieu thereof: for so it putteth one this
condition of an oblation or sacrifice, offred
vnto God, and is most acceptable & sweete
in his sight.

2. Behould the Apostle receaved of
them

them godlie and charitable helpe, and
meanes, and least he should only preach or
pray for them, in iue of those corruptible
guiftes, he avouched: *non quia requiri datum,*
nor that I ayme at any temporall guift or re-
ward, but that I may perceave the fruit of
your deuotion. Prieses are wortie of a
double honnor, especially such as do labour
in woord and doctrine, and by this coman-
dement wee are bid, *ut boni trahant, as non*
claudamus ac diligamus, that wee should not
stopp, or moosell the mouth of the Ox,
that treadeth out the corne, for according to
the counsel of our Saviour, the workman is
worthy of his wages, *D. Hieron. Monilia libri*
2. *Comentari. in cap. 15.* M. Marsh. and as Walden-
sis faith against Witchiffe, he did not com-
maunde to sell spirituall thinges, *sed houem*
edere de tritura, but that the ox, or cewe
should eat of his thressinge and labour. Hee *1. Cor. 9.*
doth not feele herein the profit of him
that receates, but of him that gines, as S.
Pattie saith: *Yf wee give vnto you spirituall*
foode, it is not much if you gine vs corporal
St. Paule fought helpe for the Sainctes at
Hierusalem, lainge. Now I go to Hierusa-
lem to minister vnto the Sainctes: and as
S. Hieron. saith, *Si spirituallum &c.* why
should not the Gentiles ymparte theire cor-
ruptible goodes for theire releefe, by whose
dispensation they are made partakers of spi-
rituall graces, and therfore the abundance
-et sub noqqy claudam A. F. apud 2. 10. of
brue

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of the one; ought to supplie the want of
the other. And as the Apostle S. Paule saith.
2. Corinth. ca. 8. Exod. 16. & 28. Let in
in this present tyme, your abundance sup-
plie theire want, and their abundance also
may supplie your want, that there may be
an equalitie, as it is written, he that had
much abounded not, and he that had little
wanted not: his meanings herein is, that
such as abound in worldly riches, should
communicate for supplie of other their bre-
therens necessities whatsoeuer they may,
that on the other side those whome they
helpe in temporall, may ympart vnto them
againe some of their spirituall riches, as
pраiers, and some other holly woorckes,
& graces which is a happy change for weak-
the people.

3. In the ix. Chapter of this Epistle, he
exhorteth the Corinthianes verie earnestly to
give their Almes for the releife of the Sain-
tes, saying he that soweth sparinglie, spa-
ringlie also shall reap, and he that soweth
in blessings; of blessings also shall reap,
as it is written, he distributed, he gaue to
the poore, his justice remaineth forever. Al-
mes is compared to seede, for as the seede
thowen into the grounde, though it leame
to be cast away, yet it is not lost, but is
laide vp in certaine hope of great increase.
Reade the x. Chapter of S. Matthe, the x. and
16. of S. Luke. S. Ambroſe vpon the se-
cond

cond epistle & 8. chapter, saith that the Corinthians had no more priuiledges, then other Churches, auouchinge that the laborer was worthie of his wages. Where behould that it is never granted to any nation to haue the Ghospell frelie preached vnto them, without giuinge relief to the preachers thereof, our Sauiour confirminge the same; *dignus est operarius mercede sua;* the laborer is worthie of his hyre.

4. But the heretiques of this time do imitate the Donatistes, to preach pouertie to others, when they gather riches to themselves, faininge pouertie, but most falslie, as S. August. writes lib: 2. against Petilian, who saith. *Nos spiritu pauperes &c.* We (saith Petilian) beinge poore in spiritt, and careles of wealth, wee abhorriches. John Wytcliffe (as Thomas Waldensis writes of him) did object to the religious priettes, and preachers, that they did administer the Sacraments, and preach for gaine. *Waldensis de Sacramentis cap. 99.*

5. S. Paule in the 6. to the Galathians saith. He that is catechized in the word, doth communicate to him that catechized him in all goodes, addinge, for what thinges a man shall sowe, those alsoe shall he reap. The woorkes of mercy be the seede of life euerlasting, and the proper cause thereof. Loe here S. Paule shewes the great dutie, and respect that wee ought to haue to such as preach,

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preach, or teach vs the Catholique faith,
and not in regarde onlie of their paines ta-
ken with vs, but that wee may be partakers
of their merites, wee ought especially to
do good to such, or (as the Apostle saith)
communicate with them in all our tempo-
rall goodes, that wee may be partakers of
their spirituall. Wherupon. S. Aug. lib. 2.
¶.Cor. 9. Euangel. 4.8. Knowe you not (saith he) that
they which worcke in the holy place, eate
the thinges that are of the holy place, and
they that serue the alter, partake of the
alter? So also our Lord ordeined for them
that preach the gospell, and such as labour
at the alter, whose sacrifice, and oblations
redoundes to the comfort of the Christian
flocke, as also as are dedicated to serue God
in recollection, prayers, and contemplations,
or any other spirituall, and godly functions
which also is beneficiale to the Church, and
the faufull ought to be reueled, and main-
tained by the liberalitie, and deuotion of
them.

Hiero. lib.
5. v. 16.
Cap. 5.

6. S. Hieron vpon that place of S. Luc.
16. saith. Make vnto your selues frindes of the
mammon of iniquitie, that when they shall fail,
they may receave you into the heauenly taberna-
cles. Which cannot be ment of the common
vulgar sorte of poore. Num 13: 2. Shall
their pouertie (saith he) in the middest of
their filth and nastines, whose raging con-
cupiscence is nothinge the leesse abated, pur-
chase

chase vnto theselues those heauenly tabernacles, who do neither possesse thinges present, nor thinges to come; for it is not euery poore that is called happy, but the poore in spiritt of whome it is said. *Bates qui in- Psal. 40. telligit super egenum & pauperem &c.* Blessed is he that hath a respect to the poore and needie, for in the euill day our Lord will deliuer him: which is vnderstood of the poore in spirit, who is ashamed to receaue what is offred vnto him. *And I say vnto you all, vnto whom it shall be given to receaue. vnto whom it shall be given to receaue.*
Of prayinge vnto Sancties: And whether the Church doth offend in praying vnto them.

CHAPTER IV.

Igitur Dominus ad Elephaz. Thesm. Job. 42.

Bitem &c. I conceaue a great displeasure against thee, and against thy two frindes, because thou hast not spoken right before me, as my seruāt Job hath done. Take therfore 7. Bulles and 7. Rames, & go vnto my seruant Job, and offer sacrifice for your selues, and my seruant Job shall praie for you, and for his sake this fault shall not be imputed vnto you. The same Job saith. Turne vnto some one of the Sancties. Iudas Machabeus did see Onias lyfting vpp his handes to pray for all the people of Iewrie 2. Mac. 15. The old fa- *Dan. 3. b. 4.* thers, and the children of Israell did praye *cap. 16.* in

in the name of Abraham, Isaac and Iacob, when it was said. *Inuocetur super eas nomen meum &c.* That is to say. Let my name and the name of my fathers, Abraham and Isaac be called vpon these children. Afterwards they did call on the name of David. And Christ by the intercession of the Apostles did heale the mother in lawe of S. Peter, being attached with a great feuer. The said S. Peter at the intercession of the poore widdowes that were releueed by Tabita, did raise her from death to life, so as wee see the prayers of our Almes folkes, and beades men, may do vs great good after our departure.

Did not the faith of Martha helpe her brother Lazarus dead, sayinge, did not I say to thee that if thou belieue thou shal se the glorie of God. S. Cyrril Myerofolli: *faith, tantum enim, inquit, potuit illa serorum fides, ut mortuus a porta inferi renocaretur*, the faith of the sisters living was of that force, that the dead was brought back againe from the gates of hell.

2. When poore miserable sinners can pray, and be heard, what absurditie is it, that the blessed Sainctes nowe in heaven may be heard of God, and also prayed vnto, otherwise wee shoulde denye them perfect felicitie, which is to be able to helpe their poore frindes subiect to many calamities in this miserable lyfe. The old heretike

Vigilantius, and also these newe heretickes of our tyme, do answere vnto this: the Saincts beinge lyuing in this world, and not when they be dead may pray, and be heard for the liuinge. But S. Hierom in the 3. booke that he made against the said Vigilantius, doth sufficietly conuince them, sayinge. *Si Apostoli, &c.* yf the Apostles liuing in their bodies could pray for others, how much more now being crowned for their victorius Tryuphes. One man Moyses, obtayned pardon of God for 6000. armed men. S. Stephen the true follower of Christ, and his first Martyr, did desire pardon for his persecutors, and shall they be of lesse force, and their prayers lesse heard of Christ, enioyning his familiar and blessed presence? The Apostle S. Paule auouched that God at his intercession gaue vnto him 28. soules that were layling in one shipp with him, and now being receaued to euerlasting glorie, shal his petitions and prayers be rejected in the behalfe of them, that receaued the Ghospell of Christ?

3. Vigilantius (ympairinge the glorie, and felicitie of the Saincts) said, that a liwinge dogge is better then a dead lyon; but God doth declare vnto vs, that neither S. paule, nor other Saincts are dead in spiritt, which are not said to be dead, but at rest, and as it were sleepinge. So Lazarus which was to be rayled, was not said to be

34. Lib.II. The Theater of Catholick
be dead but a sleepe ; did not Onias, and
Hieremias after this life praie for the peo-
ple? Soe Noe, Iob, and Daniell after this
life, were appointed intercessors by God
for the people. Did not S. Ambrose write
that the Emperor Theodosius after this
life, was both a prelate, and a tutor unto
Christ, in the behalfe of his children Ar-
chadius, and Honorius, and for their Em-
pire which they possessed after their Father?
Was not Abdias and Armos, intercession
unto God for the younge heires of their
succession Iosue & Asaph? who then can be
in doubte but that Theodosius is a protec-
tor with God, in the behalfe of his chil-
dren, so as by the fauour of God, and the
intercession of Theodosius, Archadius is
nowe a valiant Emperor?

4. Wee must therfore honnor the
saints as the frindes of Christ and the heires
of God, as the learned diuine S. Iohn the E-
vangelist saith cap. 1. As many as receaved
I. cap. 1. him, he made them the children of God
wherfore not seruants, but children, and
sonnes, if sonnes, then heires, yea heires of
God, and coheires of Christ. And Damasus
saith, when you call on the Saints in your
prayers, you must esteeme of them, as the
shining light, more bright then the beames
of the sun, which do see all good things
by contemplatinge the vision of God: as in
another place S. Aug. saith, *quid est quod non
videt*

videt, qui videntem omnia videt; what is it, that he seeth not, that beholdeth him that behouldest all thinges? And S. Hierom saith. *Si propheta sunt, &c.* if there be prophetts, and that the word of our Lord be in them, lett them withstand the Lord of Hoastes: vpon which place S. Hierom sheweth, that a true prophett by his prayers may resist, our Lord, as Moyses stooode in the persecution against our Lord, that he might turne, and appeale the wrath of his furie. Samuel did the like, & our Lord said vnto Moyses. Suffer me, said he, to strike this people for when he said suffer me, he giues vs to understand, that by the intercession, and suffrages of the saintes, he may be appeased, and retained from putting his wrath in execution.

Lib. 5.
Comens.

5. S. Ambrose doth sett downe very *Lib. 5. epis. 10. & 11.* larglie, the vertu, and maruelous effect of *stolar. cle-* the intercession of the saintes, and of the *psalms. Theos-* great victorie gorten by *psalms. Theos-* their prayers, and therfore he said, he had *psalms. Theos-* rather haue the prayers of the poore, then *psalms. Theos-* a strong Armye, sainge that they are far *psalms. Theos-* stronger, because they as it were, bynde *psalms. Theos-* God himselfe. When wee direct our prayers *psalms. Theos-* vnto the Saintes, wee direct them vnto *psalms. Theos-* Christ, and as wee followe or reuerence *psalms. Theos-* no other in the Saintes but Christ, so wee *psalms. Theos-* do not inuocate, or pray any in them or by *psalms. Theos-* them, but Christ, which as he lodged in *psalms. Theos-* them

Gal. 1. them when they were charged with their corporall lumpe, so much more nowe whē they are exempted from it. So as wee direct our prayers, and petitions vnto Christ in his Saincts, and by his Saincts, whether they remayne with vs in earth or whether they Triumphew with him aboue in heauen, vinge the one as our intercessors, and acknowledging the other the bountiful giver, for benefits are asked of Saints, not as the authors, and giuers thereof, which wee reserue for God alone, but as intercessours onlie, as by our daylie Litanies wee say to God, *misericordia nobis*, be mercifull vnto vs, but vnto Saincts we say, pray for vs.

6. Secondarilie we say, that Saincts are our intercessors vnto God, but yet by Christe, and by the meritts of his death, and passion. And so the Church in all her collects, and prayers saith and concludeth without intermission. *Per Dominum nostrum Iesum Christum &c.*

Dan. 3. The three children in the fornace of Babylon did praye vnto God, *propter Abraham dilectum tuum*: for the intercession of Abraham thy beloued, and Isacke thy seruant, and Israell thy holie one. So

Isayas 63. prayed Isayas saying Turne vnto vs O Lord by the intercessiō of thy seruants. So prayed

Hester 13. Hester by the intercession of Abraham. Soe prayed Salomon by the meritts of his Father.

Psal. 131. *Memento Domine David & omnis mansuetudinis eius.* Soe prayed David himselfe, naminge

2. Paral.

29.

naminge Abraham, Isaac, and Iacob, for his intercessors, so prayed Elias so prayed Moyses laying. Recordare Domine seruorum tuorum Abraham, Isaac, & Iacob: so prayed Iacob callinge, and interposinge the name of his father Isaac, when he did pray vnto the Angells to blesse his children, meaninge noe doubte but he should obtaine godes blessing for them.

Elias 3.

par 5.

Dent. 9.

Genes. 48.

7. This the ancient fathers doe likewise testifie, sayinge. *O sancti Dei (faith Origines) vos lacrimis ac fletu plenis obtestor,* with sobbinge teares, and mourninge eies, I beseech you that you will prostrate your selues at Godes mercifull feete for me a wretched sinner. *Heu mibi pater Abraham deprecare pro me ne definibus tuus alienar.* O blessed Abraham pray for vs miserable sinners. S. Gregorie Nazianzen never wriths all most of any Martyr or Saincte, but praieth harte lie vnto them. So writinge the life of S. Cyprian the Martyre, before he was converted to Christianitie, he first sheweth that the Martyr finding himselfe tempted with the beautie of Justina the Virgin afterward martired with him, prayed most humblie, and deuoutlie to assit him in that combate against the flesh, addinge moreouer, that he did assit himselfe by fasting, & afflicting his bodye. S. Gregorie Naz. did pray also vnto him, sayinge. *Tu nos è Caelo benigne aspice,* behould vs from heauen most charitable.

Orig lam.
1.2. in 1ob.

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S. Eph.
Sermo. de
sanctis
maristib.
Nect.orat.
de Salt.
Theodoro.

Hom. nat.
apollig. c.

Cyrill.
homil. in
die Iohn.
Concily.
Ephe.42.8

Conc.Cal.
c. 17. An.

453. So.
crat. lib.
7 histor.
cap 32.

The verie like prayer maketh he to S. Athanasius and S. Basill deceased a little before him. S. Epiphanius writinge the life of certaine Martyres praied vnto them. S. Nectarius Archbischoppe of Constantinople, writinge an oration of Theodorus Martyr, prayed vnto him.

8. After these men liued S. John Chrysostome, who praied vnto S. Peter, and S. Paule : he praied vnto S. Peter also for the Emperor that then liued. S. Chrysostome in his liturgie hath these woordes. Apostles, Martires, Prophetts, Priests, Confessors iust men, and woomen which haue ended your fight, haue kept your faith, and obserued your promise and fidelitie to our Saviour, pray for vs. &c. S. Cyrill Archbischopp of Alexandria did pray vnto S. Iohn the Evangelist in his sermon made in the festiuall dayes of him in the councell of Ephesus. The Generall councell of Calcedon did affirme, that the holie Bishoppe S. Flaminianus, Archbischoppe of Constantinople and Martyr, whose death was procured by Dioscorus Bishoppe of the same Sea, did pray for them vsing these woordes. *Flaminianus post mortem visit, Martyr pro nobis orat.* S. Hierom wrote the lyues of S. Hillarius and Paule and others, and prayed vnto them. Paulinus Bishoppe of Nola wrote the lyues of S. Celsus and S. Felix. The same is confirmed by Prudentius in the Hymnes of

S. Laurence, that glorious Martyr of Spaine. And by S. Hipolitus. I pray read S. Gregorie Turonensis, and S. Gregorie the great to this effect. This is likewise auouched in the councell of Orleance in France, held vpon the yeare 512. the councell of Gerundia in Spaine, held the next yeare after. The fifte councell of Tolletto likewise in Spaine held vpon the yeare 640. the councell of Bracaren the second, held two yeares after that. Againe the councell of Ments in Germaine, held vnder Pope Leo. 3. and Charles the great anno 613. All these councells, I say, ordaininge Litanies and inuocation of Saincts to be vfed in solemne procession vpon certaine dayes in the yeare, as namely in the rogation weeke, three dayes before the Ascension. The Greeke Church in the yeare of Christ 663. cap. 7. doth sufficientlie sett downe the sense of both Churches in these woordes. *Soli Deo Creatori adoratio &c.* Let adoration be giuen to God alone, but yet let a Christian inuocat the Saincts, that they may intercede the diuine Maiestie for him. Of the heretiques called Albigenses S. Bernard saith. *Irrident nos hereticis quod sanctorum suffragia postulamus.* Heretiques scoffe at vs, because we craue the suffrages of Saincts. The said S. Bernard did pray holie S. Victor to helpe him.

Can. 27.

Cap. 3.

Cap. 1.

Cap. 9.

Ber. hom.
6. in Cas.

9. Next wee ought to knowe, that amoungest all the Saincts there is none

G 2 whose

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whose petition is sooner heard, then the
petition of the Blessed Virgin, at whose in-
treatie our Sauior did worcke his first mi-
racle, which is declared vnto vs by S. Bern-
arde, *O homo securum accessum habes apud*
Deum &c. O man, thou hast secure access
vnto God, thou hast the mother to the son-
ne, and the sonne to the father, the mother
shewing her sonne her breast with her
pappes, the sonne shewing vnto his father
his side, and his woundes. Againe did not

Tob. 11. the Angell saie vnto Tobias, I haue offred
thy prayers vnto God? Did not the Angell
allo saie vnto Daniell, from the ryme that
thou purposedst to chastice thy body before
God, thy prayers were heard, and I being
moued by them came for thine assistance?
And your selues in the Comunion booke,
doe auouche the same, hauinge translated
the Collect which the whole Catholique
Church in her masses doth vse vpon S. Mi-
chaell the Archangells day: which Collect
is sett downe by your selues in your booke
of Common prayers, the words are these.
Euerlastinge God which hast ordyned and con-
stituted the seruices of all Angells, and men in a
wonderfull order, mercifully grant, that they
which alway do the service in heauen, may by thy
appointment succour and defend vs in earth,
through Iesu Christ our Lord. &c.

Mas. 18.
10. Did not Christ bid vs that we should
not despise any of these little ones for I say
vnto

vnto you, that their Angells in heauen alwaies do see the face of my father which is in heauen. Two manner of wayes S. Thomas sayes wee offer our prayers to any; ^{D. Thom.} ^{12. q. 83.} primo *ut sit per eum petitio implenda, secundo ut ad 4.* *per ipsum impetranda*, first that our desire by our prayers may be by him accomplished: secondarily that our desire may be obtained by him. In the first manner wee offer our prayers vnto God onlie, because that all our prayers, and desires ought to ayme at godes graces, and glorie which none can giue but God alone: In the second manner wee offer our prayers vnto the holie Angells, and Saincts, that by their intercession, God almighty may be moued to take commiseration on vs; as it is alleadged by S. John, saying. And there ascended the smoake of the incenses of the prayers of the Saincts before God. This also is proued by so many apparitions of Saincts made vnto the liuing, ymploring their helpe and protection as are registered by the holy doctors. *S. Euthimius did appeare vnto Phillip Deacon* being cast away in the mediterranean See, and hauinge prayed vnto that *Cesar. B. A.* holy S. for ayde, he tooke him by the hand, *ron. An.* and brought him safe to the shoare. *S. Ber. 477. apud nabas* did appear vnto Anthemias Bishopp of Salamina thrice, beinge sore vexed by *Cesar. B. A.* the Heretiques that were then iising vp. *S. 485.* Peter did appear vnto the wiue of Galla, *Ibid. 504.*

*Apoc. 8.**Apparitions of Saincts.*

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confortinge her, that her sinnes were for-
givuen her. So the blessed Virgin Marie ap-
peared vnto Seueriana, about her death,
with many other apparitions which we
both read and heare daylie &c. but I cannot
omitt that which S. Gregory of Niss. rela-
teth in the life of S. Gregory Thaumatur-
gus, how that the blessed Virgin Mary, to-
gether with S. Iohn the Euangelist appea-
red vnto the said S. Gregory Tha. and did
instruct him in the mistery of the blessed
Trinity. S. Gregory of Tours declareth that
the blessed Virgin appeared vnto the master
carpenter that was set to woorck by Con-
stantine the great to buyld a church in her
honour, which was so huge as it was hard
to be builded, but shee instructed him the
manner how to bring the same to perfec-
tion. The like apparitions of other saintes
do wittnesse. S. Basil. in *oratione de Sancto*
Mamante. S. Greg. Naz. in *orat. in Iulian.* S.
Sulpitius in vita S. Martini. Theodoretus lib. 5.
bist. cap. 24. Paulinus natal. sancti Felicis. S.
Aug. lib. de *cura pro mortuis habenda* cap. 16.

*Whether Papistes doe err in worshippinge and
adorninge the reliques of Saintes, & whether
they sell their Masses and prayers for tem-
porall gaine.*

CHAPTER V.

1. **W** Answere, that the holy reliques of
of Christ, or his Saintes, are not
vfed

vsed for temporall gaines, but for the spirituall consolation of the fauful, which by those blessed reliques haue receaued great comforts and bleſſinges, as you may read, that the Iron chaines, the Napkins, yea the verie shadowe of the holy people, and Apostles did releue many, and reviued some. And if the deuout Christians doe offer any thinge at the Alter where those blessed reliques are kept, the same beinge *pratum peccatorum*, the price of their finnes, and the releefe of the poore, they were not principally instituted for that purpose.

A. 12.

A. 5.

Mat. 5.

2. This verie obiection against the Catholique Church, was first inuented by John Wiccleffe in England in king Richard 2. his time, as that most learned man Thomas Waldensis, then prouinciall of the order of the Charmilitis writeth, & his anſwere may ſerue aswell for you as it did for Wiccliff, which you ſhall read in the 2. booke. As for the Adoration or woorſhippinge of Relicks, or Images, wee must conſider that this adoration doth ſignifie honor, and reuerence which is comonly uſed both vnto God, and to his creatures, as S. Hierom ſaith. *Veni Bethlem, praſepe Domini & incunabile adoraui.* I adored the Cribb, and Craddle of our Lord when I came to Bethlem. Abraham adored the Angell that appeared vnto him, ſo did alſo Moyses & Iouie, Nabuchodonosor adored Daniell.

Lib. de
Sacram̄tis.
tit. 12.Hieron. 4.
contra.Genef. 8.
Exod. 3.
Num. 22.

104 Lib. II. The Theater of Catholick
S. Hierom alleadegeth the fact of Alexander
the great in kneelling at the feete of Ioyda
the high priest of the Iewes.

3. So Iacob dyinge did blesse his chil-
dren, and adored the topp of his rodd. A-
dore yee his footstoole. Which rodd did signi-
fie the holy Croffe. In the Apocalips it is
also said. I will make them come before thy
feete; which is mente of the Bishopp or
Angell of Philadelphia. Againe the Temple,
the Arcke, the Tabernacle, the Propitiatorie,
the Cherubins, the Alter, the bread of pro-
syno. Nu-
cenc. Vigili. 2.
Aug. de
cisis. c. 8.
1. Reg. 10. 4. It was a custome of holy people to
adore great men, and Dauid adored Iono-
than fallinge downe vpon the earth. So
Abigall adored Dauid. Wee adore saith S.
Augustine, thole good people with Char-
tie, not with seruitude. So Iosue adored not
the man that he sawe, but the Angell
which he vnderstood. Elizens hauinge re-
ceaved the new spiritt of Elias, did suffer
himselfe to be adored of the children of the
prophets at the riuer of Iordan. Balaā ado-
red the Angel. Saulc adored the soule of Sa-
muell. Abdias honoured Elias. Porpherian
old enimie of Christiā religiō, whom Iohn
Witcliff did obiect vnto the Church saith,
that against the olde lawe of God, shee doth
adore

Psal. 98.
Apoc. 3

Psal. 5. 6.
3. Reg. 8.
John 7.
Hier con-
tra Vigili. 2.
syno. Nu-
cenc. 2.
Aug. de
cisis. c. 8.

1. Reg. 10.

10. 5.

Regum 2.
Num. 21.

3. Reg. 18
1. 1. 1.

adore the Angells, the lawe prohibitinge any adoration to be extended towardes any besides towards God, saying. *Deum tuū adorabis, & illi soli seruies, vnto whome* *Aug. lib.
10. de Ci-
nit. Dei.
cap. 10.* *sainte Augustine answereth, that wee li-*
ving in this miserable peregrination, honor and reuerence the Angells, as the most bles-
sed Citizens of heauen, neither doth the lawe of God prohibite the same, but rather commende it, the lawe only forbides that the due reuerence and adoration which is due to God, should not be transferred vnto any other creature, or that wee should offer sacrifice vnto it, which belongeth vnto God, which God did forbid the Hebrewes, sayinge. *Sacrificans dijs alienis eradicabitur.* He that offereth sacrifice to strāge godes, shalbe rooted out.

5. For wee must note, that the sence of adoring the creature may be considered either in the creatures themselues, or else as they be in the first patterne or example. Creatures in the first rancke as they are in themselues, they are neuer adored with that diuine honor, which is due to the Creator, and therfore the Image of any, or the Crucifix of Christ in't selfe, without a reflec-
tion made vpon the first paterne, or example that the same represeteth, must not be adored, or reuerenced either by externall cere-
monie, or internall affection or cogitation, as no kinge doth euer reuerence the legate, but

106 Lib. II. The Theater of Catholick
but only for the kinges sake as our learned
diuines do auouche. Alexander. 3. p. q. 30.
nu. 3. ar. 3. &c. 1. D. Th. 3. p. q. 25. ar. 3. 4.
S. Caftanus and others in that place. Albert.
in 3. d. 9. ar. q. Bonauentura 3. dist. art. n.
q. 1. Capreolus. q. 1. ar. 1. cond. 2. & 3. and
others: also the councell of Trent. sess. 25.
Decreto de sacris imaginibus, also the 7. gene-
rall Councell beinge holden at Nisse doth
declare the same action.

6. Another reason that those learned
Doctours do giue, is that the Image with-
out the paterne or example, cannot be ado-
red: *Nulla res in anima aut irrationabilis &c.*
noe irreasonable, or insensible thinge with-
out reason can be capable of any reverence,
worshipp, honor, or adoration: but the
Image in it selfe without the exemplar, or
reflection, or relation to it, is insensible &
without life, therfore without the exem-
plar, it must not be adored; For adoration,
which is here meant, is accordinge to S.
Damascen. oratione 1. de imaginibus pag. 5.
signum submissionis & honoris, a token of ho-
nor, and submission, and as *Anastasius Bis-
hopp of Theopo.* beinge alleadged in the
7. councel. act. 4. Adoration is nothinges
else, saith he, then *Significatio honoris ab-
cui exhibiti veluti Emphasim 1. (simbolum)* then
an expresse signification of honor, or wor-
shipp exhibited towarde any, which ado-
ration is performed by two meanes videl.

by

Ammonius
Turrianus
Castro.
Alma.

What
adoration]
is.

by externall tokens, as the inclination of the body outwardlie, and internall will, and affection inwardly: for the outward appearance of this honor must be correspondent to the inward affection, so as by one act of adoration, wee reverence the Image and the exemplar, so as the Image cannot be reuerenced but by the example.

7. This is the sense, and meaninge of *August.*
saint Augustine, sayinge, who will adore *de verbis*
the purple robe of the kinge beinge not *Domini*
vpon his backe, but when the kinge putteth *ser. 59.*
it on his backe, he that will not reuerence
the same with the kinge, shall incurr the
danger of death. So in Christ I do not adore
his humanitie alone, but ioyned to his
diuinitie, and whosoeuer disdeyneth to adore
the lame, shall purchase the paynes of
euerlastinge death, this *saint August.* This *Leont.* in
is also proued by Leontius, related in 4. ac- *4. Dialog.*
tion of the 7. councell, sayinge; *Si & ego &c.* *contra*
In adoringe the Image of Christ, I doe not *Iudas.*
adore the matter, or colour thereof, God
forbid. But I adore the liuelesse charecter
and figure of Christ. S. Hierom also hath
the like speeches. Why do yow reprove vs,
saith he that *wee should adore the dumbe*
stones, and wood eaten of wormes? Do you
esteeme them to be blinde, which by these
thinges doe Contemplate the Lord of our
faithe? Doth not the Psalmist saye. Inclininge
to the earth, *wee adore his foote*
stoole

108 Lib.II. *The Theater of Catholick
stoole which is the earth? And saint Tho-
mas beholdinge the woundes of Christ, &
the printe of the nayles, did forth with
adore Christ, and so he did adore the crea-
ture with the Creator, sayinge. Dominus
meus & Deus meus. My Lord and my God.
And if the dishonor offered vnto his flesh
redoundes vnto God, why should not the
honor, done vnto the same flesh redounde
also to the person of God, being aswel vni-
ted in respect of the one, as of the other?*

8. Neither is the humanite of Christ
onlie to be adored, but his Crie, his Cro-
sse, and euery thinge that are ordayned to
represent & expresse Christ vnto our vewe
and vnderstanding. Wherfore S.Damascen.
saith. *Adorandum signum Christi &c.* Lett vs
saith he, ^adore that which reprelenteth
Christ, wher his signe shall be, there Christ
himselfe wilbe. Let vs therfore adore eue-
rie thinge that are adioyned and adiacent
vnto him, vnto whome herein wee yeld the
reuerence. And therfore this holie sainte
saith, that Christ is present where his sig-
ne, or representation is. And although he
be not in bodie vnted vnto the Crosse, or
vnto the Cribbe, or vnto the nayles, as he
was when he suffred vpon them, yet by a
speciall eminent vertue diffused into them,
they shewe and declare his presence more
then any other thinges, and are expresse sig-
nues and tokens ordained, and instituted

to expose Christ to the vewe, and considera-
tion of the devout christian, betwixt
whome and the harte of him that doth a-
dore them, ther is both vniōn and relation,
different from any other thinge.

9. You will say with Iohn Witcleefe, that *In Enchi-
ridion.*
we ought not to worshipp any but God:

Quia solus Deus adorandus. S. August. doth
aniwere you in his Enchirid. *Imo*, saith he,
*solus Deus colendus est, & tamen homo colen-
dus & terra colenda*, and in another place he
saith, *Soli Deo, honor & gloria*: vnto God
alone be honor and glorie. Euen as the hea-
te of the fire though the wood be never so
much cannot be infinite, that is to say, it can
not be so much but it may be more, & more,
so the adoration of honor that is giuen to
any creature cannot haue any proportion
with the adoration due vnto God. And al-
though he should adore a thing more then
he should haue done, it is not materiall, for
a false adoration is nothinge as saincte Paul
saith. *Idolum nihil est.* Therfore wee must
consider, that the word (*Solus*) alone, or
onlie accordinge to the sense of the scrip-
ture, and the interpretation of the Catho-
lique Church, doth exclude thinges of an-
other kind, for that thinge which is proper
to that alone, cannot be common to ma-
nie, neither doth it expell all other thinges
in another fashion, *vt solus Deus adoresur*,
that God alone shoulde be adored with that
kinde

*De cunctis.
lib. 10.*

110 Lib. II. The Theater of Catholick
kinde of adoration which is Latria, which
is onlie due to God, and not to any creature,
and soe nothing in that kind of adoration is
adored *per se*, videlicet in it selfe as God, as
in the Hymnes of the Angells, the Church
doth sing of Christ: *Tu solus Sanctus, tu so-
lus Dominus, tu solus altissimus, Iesu Christe.*
Thow only art holly, thow onlie art Lord,
and thou only art most high, but the Father
and the holy ghost are included in that kind
of adoration, and as S. Augustine saith: *Non
est cui alteri, nunc can challenge vnto himselfe
that which Virgilius translated out of Sy-
billa her verses.*

*Te Domine, si qua manent sceleris vestigia
nostris,*

Irrit a perpetua, soluent formidine terras.

By thee alone wee be released
From dregs of filthie sinne.

And eke the earth receaued peace,
From foe, and dreadfull feind.

10. Although God is said to be only
good, onlie holly, only Lord, the onlie giuer
of grace, all these perfections, and attributis
be giuen vnto him, *per essenciam, & per se, &*
per naturam suam independenter ab omni alio;
by his essence, nature, and beinge indepen-
dent of any other, yet there are manie soe
called, videlicet, holly, Lordes, &c. who
are so called, not by nature or essence, sed
participative, & dependenter ab auctore gratia,
but haue the same grace dependinge of God,
and

and so are made partaker of his grace, and iustification, of which iustification, God is the vniuersall, & efficient cause. The bloode and passion of Christ, is the meritorious cause, the Sacraments are the instrumentall causes, the Priests are the ministeriall causes, and gods glorie is the finall cause the-
reof. And although God is said to remitte sinne, because as the Philosopher saith. *Im-tribuitur actio, à quo dependet operandi virtus,* he is the worcker of the act, by whose ver-
tue, and influence the same proceedes, yet other causes do concurr for the remission
thereof in their owne kind, and operation, although god hath the cheefest stroake the-
rein, of whome those caules principallie
do depend, and so wee adore God with the
word *Latria*. And as God doth communi-
cate his goodnes vnto good men, and holie
people, and neuer doth ymparte vnto them
the excellencie of his goodnes; so wee ne-
uer giue vnto them the excellencie of *Latria*
which is diuine adoration, but wee giue
vnto them, accordinge to their goodnes
correspondent titles of woorshipp, and re-
uerence. So the holy Saincts wee worshipp
with the stile and title of *Dulia*, which ac-
cordinge to S. Thomas, *est obseruatio qua ma-*
ioribus honorem deferrimus. Is an obseruation
by which wee offer honour to our elders,
and betters, by which wee reuerence the
Saincts in God: for he that honors the Mar-
tyr

1. 2. q. 103
q. 103.

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tyr in God, doth honour God in the Martyr.
The blessed Virgin is honored by the title
of reuerence which is called *Hyperdulia*, *quod*
idem est, quod excellens & eximia dulia, because
that as in meritts of grace, and sanctitie,
beinge the mother of him. *De cuius plenitu-*
dine nos omnes accepimus; frō whose fulnes all
grace did springe into the world, she excee-
ded all the creatures that euer were: so her
honor, and respect of reuerence ought to
excell the honors and reuerence which
wee exhibite to any other creature whatsoe-
uer.

II. *Ioannes Catacuzenus in Apologia. 3. &*
4. contra Mahometanos, credimus inquit. Wee
beleeue saith hee, that no man like to Marie
was euer borne nor euer shalbe vnto the end
of the worlde, & though accordinge to hu-
mane nature shew is inferior to the Angells,
yet accordinge to her holynes, and sanctitie
she surpasseth the Angells. S. Epiph. saith,
Epiph.
Beres. 79. that by the misterie of the Incarnation she is
more honorable then all other saintcs.

S. Bernard in sermone 1. de nativitate beate
Maria & 1. de assumptione, doth call her Aduo-
cate of the Church, calleth her *Spes nostra* our
hope, as also the same S. Bernard: ser. illo. 1.
de nativitate. Holie Ephrem in oratione de
Laudibus Virginis gaudium & salutem mundi
ipsam esse pradicat. And though these titles
of honor may seeme proper vnto God, yet
there are other titles due vnto God, and so
proper

proper vnto him, that they can never be given to any other, as that God is infinite, omnipotent, and eternall: there are other titles which are common to God, and his saints, as the title of Pastor, Maister fundation, and rocke, which are not accomodataed to the blessed Virgin.

12. Where you say that wee committ Idolatrie in giuinge all these titles of honor vnto the saints in reuerencinge their relicks and so you call Images Idols, Epiph. doth answe such people, sayinge. *O insanientem linguam, quam instar machea veneno imbuta possident.* O furious and raginge tounge, which is like a sharpe poiloned sword, which calles the devout and innocent faith of Christians, Idolatrie. No Christian vnder the heauens did giue the worshipp of God which is called Latria vnto any image. *Latria nostra*, saith he, *in spiritu est*: our adoration is in spiritt. Eph. tomo 4. & 2. contra hereticos. S. Aug. lib. 20. contra Faustum arguit, *si per cultum qui Latria dicitur &c.* If as S. Aug. doth argue against Faustus, how by the adoration of Latria which is due vnto God, do wee serue rather the creature, then the Creator, when our purpose, and meaninge is to serue God therein? For our thought therein beinge referred to God, & not the creature, wee honor God only, and not creatures. And therfore he is con- 7. Synod. demned as an heretique in the 7. generall

114 Lib. II. The Theater of Catholick
Councell, that calle Images, Idolls. *Qua
nerandas imagines idola appellant, Anathema
fir.* Whosoeuer calleth the venerable Images,
Idolls. Lett him be cursed.

Read the
26. of Le
mis. wher
Idolum is
said: Non
facies vo
bis idolū.

13. Origenes declaringe that of Exodus.
Non facies tibi sculptile, which the 70. called
Idolon saith, *aliud est facere idolum, aliud
similitudinem.* It is not all one to make an
Idole, and the likenes of any thinge, for an
Idole doth represent a thinge vnto vs o
therwise then it is, as the Gentiles made
an Idole of the Image of Iupiter, thinking
him to be God, which he was not. An Idole
is such a thing as is not God, & is reveren
ced as God, whether it be a similitude or
any thinge, which wee thincke to be God.
But an Image is the similitude of any
paterne, or exemple, which if that simili
tude doe represent vnto our yewe, any
thinge worthie of veneration, is reverenced
and honored with the example: so as an
Image is not a verie similitude, but which
is putt, and ordayned to represent and ex
presse this thinge or that thinge and ther
Thomas Waldesis saies, *Idolum à dolo dictum
est, that is to saie of deceipte.*

Tomo 3. de
Sacramen
tisibus.

14. Doctor Sanders doth saie, that the
old heretickes, Marcionists, and Manychies,
after the Euchichians were the first
ympugners of Images, imitatinge herein
the Hebrewes, Sarrecens, Gentiles, and
Samaritans, as Heretiques do. Amoungst
the

the Emperors the first that opposed himself against Images was Phillip, as Paulus Diaconus doth relate in his life: this Emperor beinge at Constantinople, did see a picture, wherin was written the acts, and monuments of the 6. generall Councell, which he comanded to be taken awaye, in which Councell there was two wills defined in Christ; this is related by Paulus Diaconus. Next vnto him was Leo Isauricus, who by the instigation of some Iewes, commanded Images to be broken, as Paulus, Zonarus doth relate, and so he is called Leo the Image breaker, his sonne called Constantinus, Capronimus, did the like after him Leo Armenius the Emperor. So in France the Albigences certaine Hereticks in the tyme of Pope Innocent the third, and Frederick the second Empéror, waged warre against Images. After them John Witcliffe Anno 1372. and now in this last miserable age Iohn Caluine lib 1. institut. cap. 2. said that in the first 500. yeares, there were no Images in the Temples of Christians. How false it is, lett the Reader peruerse Eusebius lib. 3. & 4. of the life of Constantine the great, who saith that there were great stoare of Images in the temples that were made by Constantine the great, Sozomenus lib. 5. cap. 20. Nicepho. lib. 5. c. 30. doe write, that the Image of Christe in the time of Julian the Apostate, was brought

116 Lib. II. The Theater of Catholick
into the temple by the Christians, see Ter-
tianus. in lib. de pudicicia. Naz. ad Olympium.
Damasc. in vita Silvestri. Basil. in vita Bar-
laam. Chrysost. in misam, quam Erasmus lati-
nam reddit. Euodius lib. 2. de miraculis S. Ste-
phani. Prudentius in libro de sancto Cassiano.
Paulinum epistola ad Severum. August. lib. de
consensu Evangelistarum cap. 10. and a little
before him, Carolastradius in this heresie
was the first that opposed himselfe against
Images.

15. That there were manie Images of
Christ from the beginninge of the Church
it is well knownen, and in the life tyme of
Christ himselfe there were two Images. The
first himselfe takinge a napkin, & rubbinge
his face with all; in the which he drewe
his owne picture, and did send it to the
kinge of Edessa, called Abagarus, which to
this day is kepte in a certaine Church. Of

Euagr. li.
4 cap. 26.
Damasc.
oratione 1.
de Imag.
Metaphr.
in vita
Constance
Leo in 7.
Synod. 45
4.

and Damascenus, and Symon Metaphrastes,
and others who also doe confirme the said
historie to be true, as Stephen and Iuo doe
declare 4. parte decreti cap. 83. and Adrian
in script. de Imaginibus ad Carolum magnum.

16. The seconde was the picture that
the wooman of Paneades made, after that
shee was heald from the yssue of blood, in
token of her thankful minde for receauinge
such a benefitt. And as manie, receauinge
great benefitts of great potentats, in remem-
bringe

bringe their benefactors, they put vpp, and Euseb. l. 7. keepe their pictures in their howses: so the hiss. c. 14. Church of Christ, which ought to be most Sozome. thankfull vnto Christ for sufferinge death lib. 5. cap. for her, doe embrace and putt vpp his pic- 1. 20. Damasc. ture in her Churches, and Chappells. Of of statuine 1. this picture Eusebius, Sozomenus, Damascus. de Imag. and S. Gregorio make mention. It is also Gregor. recorded that in the Vatican Librarie at Papa epist. Rome in hande writinge, in the tyme of ad Germa. Tiberius Emperor this Image was brought que habe- int. 7. Syn. to Rome.

17. Also it is recorded by S. Athanasius Athanas. that the Image of Christ which was made lib. de pas- by Nicodemus, beinge brought by a Chri- sione Imag. stian to a Cittie called Beritho in Syria neare cap. 4. Antioch, was crucified by the Iewes in hor- rour, and hatred of him, (whom the same did represent. This historie is avouched in 7. Synd. act. 4.) and euен so hereticks doe now in the countries where they rule, wher with their cruell hădes, prophane thoughts, and blasphemous acts, they pollute, defile, deface, cast downe, burne and massacre all sacred Images, and reliques, as the Iewes haue don at Beritho, and in all places where they can laye handes vpon the Image of Christ. Was not that a most lamentable pre- fident committed at Showards, alias Swards in Ireland, within six miles of Dublin, by one Hewson an English minister of that vil- lage, in the first yere of the kinges raigne,

118 Lib.II. *The Theater of Catholick*
in the Monthe of Maye, who rashed vehementlie vpon one of the village called
Horishe, and tooke from him the Crucifix,
which he held in his handes, and did hange
the same vpon a gallous, not in despight of
the Catholiques, as he himselfe said, but
rather in hatred of him the same did re-
present, wrighting this poesie. Helpe all stran-
gers, for the God of the papistes is in dager:
the poore man Horish bringinge with him
the laid picture so defaced by the said mi-
nister, that it was a pittifull thinge for a
Christian to behold the same, went before
the Councell of estate of that miserable
Countrie, & coulde them the dishonor offred
by such a base fellow vnto the Image of
Christ. One of that Councell called Sr. Gef-
frie Fenton Secretarie to the state, insulted
vpon the poore fellowe most furiouslie,
snatched the Crucifix from him, and cast
it on the ground vnder his feete, and the
poore fellowe for complayning against the
said minister of that abuse, was cast into
pryson.

18. The said Sr. Geffrye Fenton did
sett a poore fellowe on the pillorie in the
markett tyme at dublin with the picture of
Christ about his necke for carienge the same
before a frind of his that was dead at that
tyme. Loys de Perusis in his booke, *dis-
cours des guerres*, wrighting of those tu-
multes which were stirred vpp by the Hu-
gonotes

gonotes in France aboute Auignion in Province, reporteth that in one place they tooke an Image of the Crucifix, bound it vpon an Asse backe, and so went leadinge the Asse whippinge and scourginge the Crucifix through the Towne. I aske of this sorte of people, if any should hange the kinges picture vpon the gallous whether he should incurre the kinge and his subiects ill will, or no, yea and perhaps suffer death for soe doinge, referringe herein the iniurie, and indignitie of abusinge his picture, to the kinges owne person? I praie was it not the cheefest article against O Roerke a noble man of Ireland, as you may read in the Chronicles of England, that he was charged that he did hange Queene Elizabeth her picture at a horie tayle, so as the said noble man was hanged drawen and quartered at Tyborne Anno 1592. and he that hangeth Christes picture, shall rather be fauored, and countenanced then punished for the same, and poore zealous Christians for findinge fault with him, or for declaringe their griefe for that indignitie shalbe be afflicted. Woe be to that age wherein this wicked fact is done and suffered with ympunitie. Was not the people of Thessalonica punished by the edge of the sworde of the Armiye of the Emperor Theodosius the great, for that they at their gate in despighte of the Emperesse did hange her picture, for which that

124 Lib. II. The Theater of Catholick
holy Bisbopp S. Ambrose did excommuni-
cate, the said Emperor. All these Princes
did esteeme the iniurie done vnto themsel-
ues, which was done vnto their Image: for
in Persia they haue this custome, what pu-
nishment they inflict vpon malefactors, the
same they ympose vpon their Images, and
as the Image of God or his saintcs, or their
relicks, is not capable of honor, or estima-
tion, but all the honor due vnto the same is
related and referred vnto the example, or
patterne: so the iniurie, or irreuerente hand-
linge of them, redoundes also vnto them:
this is proued by Nicephorus the Patriarch
of Constantinople in dialogo cui titulus est
orthodoxus, as Turrianus translated.

Liques Christum &c. It is lawfull for Christ to be a
patterne, or example of his owne Image,
forasmuch as in all thinges he ought to re-
semble his brethren: although it be not
written in plaine woordes; and when the
Heretique shall aske, where is it written,
that wee must adore the Image of Christ?
I answere, that in the same place it is writ-
ten, where wee read that wee must adore
Christ, seinge his shape and likenes is inse-
parable from himselfe.

Sand. li. 2. de Imag. cap. 1.
19. And as D. Sanders laid, as dead
thinges haue there denomination from the
the thinges vnto which they haue their re-
fERENCE, or relation so such thinges vnto
whome any sanctitie belongeth are called
holie.

holie. *Terra in qua s̄as locus sanctus est*, Dies *Exo. 3.12*
Pascha. Easter day his called holie. Sainct *Exod. 28.*
 Paule called the Scripture holie; in as much
 as it is holie wee must reuerence it, for as
 much as veneration is due vnto holynes.
 And so the Angell said vnto Moyses. *Terra*
in qua s̄as &c. the land whereupon you
 stand it is called the holie land, and ther-
 fore he bid him to put off his shooes ia to-
 ken of reuerence. And so as thinges with-
 out life, cannot be called holie, but in or-
 der, reference, or relation to another, and
 being ioyned with him, vnto whome ho-
 nor is due can be, and ought to be adored,
 as S. Paule saith. *Cui honorem honor &c.* Let
 vs giue honor, vnto whome it is due: Euen
 so in the same order, and obseruation, Ima-
 ges are holie, and venerable, when they be
 referred, and related to their examples, for
 me, or patterne with which only they are
 to be adored, no otherwise then the Image
 of the kinge is reuerenced for his maiestie:
 therfore the Image of the sainct, for his san-
 ctitie is to be reuerenced.

Turri. 12.
1. epistolis
Can. 1.

20. The venerable vse of Images is pro- *Sigib. An.*
 ued by the canons of the Apostles, by the *1733.*
 52. canon of the sixt generall councell, by *Amoi. in*
 the Romane councell vnder Greg. the 3. as *animalib.*
 Sigibertus settis downe, by *Amoinus*, *Ado-* *Li. 4. c. 67.*
nienensis, *Regine in suis Chronicis*, *Anno 766.* 20. de ge- *Emil. lib.*
 by Paulus Emilius, by another councell at *sis fran-*
 Rome vnder pope Stephen. 3. as *Sigibertus cornum.*

settis

122 Lib. II. The Theate of Catholick
setts downe, Aenead. 2. lib. 1. by Sabel-
licus Aenead. 8. lib. after all these councells,
the same is proued by one of the 7. generall
councell of the world, which was the 2. of
Nice. of which Paulus Diaconus, Cedrenus,
& Zonaras, & Photius Patriarche who in this
councell was the Popes Legate, and the le-
gates of three Patriarches, Alexandria, An-
tioche, and Hierusalem, and the Patriarche
himselfe of Constantinople. This is proued
by the councell of Trent. sess. 25. in decreto
de reliquijs.

21. This is proued also by the miracles
that God doth daylie worcke by the Im-
ages, and reliques of his saincts, by which
miracles. S. John Chrisostome amoungest
other argumentes proues the God head of
Christ, for had he not bene God, how could
his Image and the Images of his saincts do
such wonders, as the Image of Christ which
was peirced with a launce in dishonor of
Christ, cast forth pefentlie stremes of blood
as S. Athanas. and Leontius setts downe,
how the Image beinge thrust with the
launce of a Iewe that dwelt at Beritho a cir-
tie nere Antioch, did the like; he recordeth
moreouer the miracles of Cosma & Damiā;
other miracles are recorded in the 7. 2. ge-
nerall councell *actione* 5. and that miracle
which Eusebius. lib 7. cap 9. de Homor-
rissa which our Lord healed, who made the
picture of Christ in token to remember
him

Ath. lib.
de passio-
ne Imag.
Christi
& Leont.

Act. 5.

him for his benefitts, vpon the place where the picture was, there grewe an hearbe which did reach vnto the hemme of the Image, which did cure all diseases. Sozomenus saith, when Julian the apostate did remoue the Image from that place, and put his owne picture in the rome, a fyrie flame came from heauen and cast of the head thereof. But what should I register old examples, when wee haue so many daylie at home before our eies?

Sozo lib.
cap. 20.
Theopb. in
c. 9. Mas.

22. When the earle of Essex tooke the *An. 1600* castle of Cahire in the Prouince of Mounster in Irland, one of the gallants whome he left in garrison therin, went to a dissolued monasterie in that place, cast downe, and burned the Image of our Sauiour Christ, the next night after he was cast into madnes, and cast himselfe, headlonge from the toppe of that castle downe into the riuier that runneth vnderneath. In the towne of Yonghull in that prouince 3. soldiours that were there in garrison, one serued vnder Captaine Peers, another serued vnder Captaine Tanner, another vnder Sr. William Morgan a welshe knight, which were lefthere in garrison in the warres of Gerrot Earle of Desmond, did insult vpon the holie Roode that at that tyme stooode vp in the Abbey of S. Dominicke, which is called in that Towne the North Abbey, and castinge it downe did burne the same in the *2. of them
were called
Clough &
Poed.* markett

markett place of that Towne. One of the principall actors therin was taken with a raginge madnesse, by which, he was so tormented, that he could never sleepe or take any rest, cryinge out and sayinge, that the holie Roode was following him, of which furie he died at night tyme in the streete. At Yonghull within a seauennight after that cursed fact, his second companion died, eaten vp with lice and vermine. The third was kild by the earles sentinelle in a fallie out of that Towne, and all this happened within one seaué night: which I proteste to be true, & wherof many liuing yet in that Towne were eye witnessses.

23. In the countie of Wexford in a contrie there called the Morrowes, in a certaine Church dedicated to S. Iohn Baptist, called Castle Elice, one Sr. James Devereux an apostate priest keepinge court there, for the Bishopp or superintendent of that Diocese, and findinge the Image of that glorious saint at the alter (for the Caluinian prophane Common table never came to that place) and seinge the poore people offringe little pence, and beades vnto the Image, ranne to the Image in a rage, saying what a superstition is this, and threw downe the Image: and thinckinge to carry it out of the Church, he was presentlie strocken dead vpon the ground, nor never went out of the church-yard of that Church; And with

with much a doe could any abide to stand by him, when he was stript of his apparell to be buried, by reason of the loathsome stincke, and smell that issued from him: this is most true, as all that countrie can auouche, being done in such a generall assemblie, of which many of the best sort are yet liuinge to testifie the same, and happe ned in the yeere anno 1600.

24. I could bringe many examples that do dailie happen, as the Catholicks can tell, and the Protestants do dailie see before their eyes. *Sed vt videntes non vident, & auidentes non intelligunt.* But you are those of whome our Sauiour saith, seinge you doe not see, and hearinge you doe not vnder stand, you may saie with the Prophett: *Deficit in me virtus mea, & lumen oculorum meorum non est tecum.* Grace doth fayle you, and the power, or fence of seinge is not with you, and although many of you haue with no lesse despightfull indignitie then Samari tans, Iewes, and Mahometts with your cur sed handes, and blasphemous lips, polluted, and defaced the Image of Christ and of his Saincts, and haue not receaued condigne and worthie punishment in this life, yet you ought not to bragge of godes mercie, in sparinge you, for as S. Augustine saith, if God should punish euerie wicked man in this world, it should be an argument for you, that there is not a place of punishment for

126. Lib. II. *The Theater of Catholick*
for transgressors besides this world, & ther-
fore he doth not inflict punishment vpon
all in this life, but referues the same vnto the
other, that wee may assure our selues, that
our wickednes and trangressions, which
wee our selues do daily perpetrate and prac-
tize, and which are rigorouſlie punished in
others, shall not escape the damnation of
godes iudgment, whose mercifull forbea-
ringue with vs will increase his wraſe, and
augment our woe, which wee ought to
preuent by other mens ruyne.

*The manner
how
to reverē-
ce Christ
his Image.*

25. The manner how to reverence
Christes Image, Gregorius lib 7. as Vafquez
Cites in his ſecond booke *de adoratione,*
disputatione. 8. cap. 13. and in the councell
of Rome vnder Pope Stephen the 3. his
wordes be theſe. *Et nos quidem &c.* We tru-
ly, faſh he, not as it were before the diuini-
tie, proſtrate our ſelues when wee come
before the Image of Christ, but wee doe
adore him, which by the Image, either in his
birth, paſſion, or ſittinge in the Throne of
Judgment wee contemplate, and behold.
Read the verſes which Sabellicus wrote 1.8.
Æneade 8. and as ſome do thincke were co-
poſed in the 7. generall councell and are
written with letters of gould at Venice
ingrauēd in an old wall.

*Nā Deus eſt, quod imago docet, ſed non Deus, ipſe
Hanc videas, ſed mente colas, quod cernis in ipſa.
Christi picture humblie worſhipp thou,*
Which

Which by the same doost passe,
Yet picture worshipp not but him,
For whom it pictured was.
Nor God, nor man this Image is,
Which thou dost present see,
Yet whom this blessed Image shewes
Both God and man is hee.
For God is that which the Image shewes
But yet no God it is.
Behold this forme, but worshipp that,
The minde beholdes in this.

26. The same doth Hieronimus Augustus sett downe. *Hic est colendi modus, publicis concionibus sedulū inculcandus*, this is the order of reuerencinge Images, and in pulpitts wee must inculcate the same to the people, that by the Image wee maye worshipp in spirit, and trueth, and elevate our mindes and wills excitated by them to God, and to direct our prayers, and petitions vnto him, and to his holie Saints. Where wee must consider, that wee ought not to give the prayses of the patterne to the Image, neither thinck the same capable of any prayers, for it being a dead thinge, it is not capable thereof; and although the Church in the passion Sonday hath these wordes.

*O crux aue spes vnica
Hoc passionis tempore,
Auge pijs iustitiam
Reisque dona veniam.*

**O Crofle of Christ, our onlie hope, and
healpe**

128. Lib. II. *The Theater of Catholick*
healpe in tyme of neede, In tyme of these
bitter paines vouchase, to helpe vs with
releefe, the godlie to confirme in grace and
sinners to forgiue. Wee meane not to apply
to the Crosse it selfe, but vnto Christ figura-
tively, *per figuram proopopeiam*, which is
common to poete and Orators. When wee
speake to dead thinges in the person of
the liuinge; and also by the figure called
Metanomia, when the Crosse is taken for
Christ, *vt continens pro contento*, as the au-
thor of the Crosse for the Crosse it selfe, so
that to the Image it selfe, our petition hath
noe relation beinge not capable thereof.
And therfore the councell of Trent saith,
that in the Images themselues there is no
virtue or excellencie for the which they
should be reuerenced, or prайд vnto, or
that wee should repose any hope in them,
neither sacrifice is offred to Images, which
can be offred to none but to God, for it is
a protestation of the omnipotent power
and maiestie of God as he is the author and
Lord of all, neither are oblations properlie
offred vnto them, because that oblation is
offred only to God vnto whome all sacri-
fice and oblations do belonche, as S. Tho-
mas 2. 2. q. 85. ar. 3. and 3. teaceth. And al-
though the 7. generall councell hath these
woordes. *Merito nos ad Imagines reuerenter
accedere debemus oblationibus suffultum & lu-
minarium.* Wee ought to aproach reuerent-
lie

*Seff. in
decreto de
Imag.*

*7. Synod.
48. 9.*

lie before the Images with oblations of incense, perfumes and lightes. The holie doctor did not thinke those thinges to be properly oblations as they were offred vnto Images, neither that generall counsell saith that the oblations should be offred to Images, but saith that wee should approache before Images with oblations: for the councell intendeth, that those oblations offred vnto Images should be properlie offred vnto God, vnto whom principally they haue their reference, and not vnto Images, vnto whome adoration and not oblation belongeth, vnles you will call those thinges that are offred before Images Donaria, videlicet guiftes which are hanged about Images.

Whether Papists do committ Idolatrie, in Worshippinge the Crosse of Iesus Christ.

CHAPTER VI.

1. **T**he first heresie touchinge the adoration of the Crosse, was of Claudius Bisbopp of Thau- rum, at Iuo Carnotenis a- uoucheth. The second heresie was, of a cer- taine sect called Pauliciain, as Photius the Patriarch doth alleadge, and as *Euthimius in sua panoplia*, declarereth. The third heresie was, in the time of S. Bernard, by one Pe-

130. Lib. II. The Theater of Catholick
trus Brius, against whome Petrus Cluni-
censis did write. The fourth was, of those
that followed Iohn Witcleeffe, as Thomas
Waldensis declares, homil. 3. cap. 160. The first
heresie was, of Caluine in his booke of In-
stitutions the 11. chapter q. 7. his argumēt
is. The crosse of Christ was the instrument
of the greefe & death of Christ: therfore we
ought not to honour the same, neither the
reliques of his other passions. This Caluin
was he, whē threw downe the Image of
Christ, and permitted his owne Image to
be reuerenced and worne about mens neckes.
And when a certaine familiar frind of
his owne, could him that the people did so
ymbrace his Image; he answered him scoff-
ingly and said. If any man be offended ther-
with, ether let him not behold the same, or
lett him pull out his eyes, or goe hange
himselfe.

2. Wee for our parts do not reuerence
the Crosse of Christ, in respect of the tor-
ments of Christ, and of his paynes, but as
those torments and passion were a remedie
for mankind, and a sacrifice gratefull vnto
God; as also an euident argument of his
affection, loue, and charitie towardes man-
kinde, and as the Crosse was the standarte
of our redemption by which he destroyed
him, *qui mortis habuit imperium*, that had the
comand of death: *pacificans omnia sanguine
crucis*, appeasinge godes wrathe by his death
vpon

yon the Crosse, which he conceaued against mankinde. Caluine herein doth imitate Julian the Apostate, who objected vnto the Christians the adoration of the Crosse, sayinge. *Crucis lignum adoratis, imaginem illius in fronte, & ante domos pingentes.* Yow adore the crosse of Christ, you make his Image in your fore-head, you paint his picture before your howses: who therfore may not whorthilie hate your wiest men, or pittie your ignorant and silly sorte, who at lenght are fallen into that callamitie, that hauing forsaken the eternall God, you passe vnto a dead lewe, thus far the said Apostate, against the Christians. *Apud Cyril.*
Alex. lib. 6. in Julianum.

3. As for the catholick doctrine it doth teach, that not only the crosse, *in qua Christus mortuus, sed quacumque crucis figura &c.* in which Christ suffered, but any other figure of the crosse, is to be honored & reuereced: this is proued by the seuenth generall councell the 2. of Nice. act. 7. where the councell defined honor, & reverence to be giuen to the tipe and forme of the holie Crosse, much more to the Crosse it selfe, for both of them are the signe of Christ crucified. This is proued by S. Paule, sainge. Christ wyped out the hand writinge of decree that was against vs, and the same he hath taken awaie, fastning it to the Crosse, and spoilinge the principalities and potestates. And in the first

2. Coloss.

132 Lib. II. The Theater of Catholick
1. Epist. Coloss.
epistle he saith, he reconciled all thinges by
himselfe, pacifyinge by the blood of his
Crosse, I meane his death which he suffered
vpon the Crosse. And as S. Peter saith
2. Pet. 3. Christ himselfe did beare our sinnes in his
bodie vpon the tree. Why should not then
that blessed Crosse be reuerenced, as the sa-
cred Altar of that sacrifice, & the instrument
of so great a triumph and redēption? And as
Leontius said, anythinge that belongeth to
our father or freind whome wee desire to
behold, wee reuerence and esteeme, and
wee kisse the same, yea somtimes with wee-
pinge eyes, why then should not wee also
with reuerence kisse the tree and Crosse,
which was the instrument of our redemp-
tion, and approach vnto it with weepinge
eyes? If a capayne had frōght a combate
for the common wealth, the ensigne or
standart by which he had ouerthrowen
his enemies, would be houlden for a great
monument, and why should not the stan-
dard of Iesus Christ be highlie reuerēced by
which he hath ouerthrowen that enemy
of mankind, and obtained victorie against
the power of Sathan? *Triumphans eos palam*
in ligno &c. as hath bene written in the old
greeke translation, bringinge the Princes of
darknes in a triumphinge manner, vnder
the standart of the Crosse?

Cyrill.
Epist. ad
Cor. 1. 11.

4. This reuerence belonginge to the
holie Crosse is proued by the inuention
thereof

thereof by S. Helena as S. Cyril of Hierusalem S. Ambrose. Chrysost. Rufinus Paulinus, Sulpitius, Socrates lib. 1. cap. 17. 1. Justinianus imperator in nouella constit. 28. do write. Truly had not that holie Crosse bene worthie of reverence and honor neither Helena should haue bin moued with diuine inspiration to search for it, neither by godes diuine prouidence should shee haue found it, neither yet in the findinge of it, those miracles should euer haue byn wrought, as also since in all ages as the holie doctors doe auouche. Damascenus, Cyrus. Hierosolimanus. Nyssenus, Paulinus. Chrysostome. Homilia quod Christus sit Deus. in. 5. Homil. Hierom epist. 17. which not only made mention of the Crosse, but of other relicks of Christ. S. Gregorie in the 7. booke epist. 126. did send a parcell of the Crosse vnto Recaredus kinge of Spaine. S. Augustine doth testifie that a parte of the earth of the holie land, beinge brought into Affricke, did great miracles. S. Ambrose doth declare that one of the Nayles of Christ his Crosse, was fixed in the helmett of Constantine the great, the same is testified by Eusebius.

5. The veneration of this Crosse, is proued by the wondersfull victorie gotten by Heraclius the Emperor in recoveringe the holy Crosse from the Persians, which whē it was restored to its former place, many miracles were wrought therby, as

In vita
Heraclij.

Mar. 24.
Cyrill.
Aug. ser.
130. de
tempore.
Damasc.
l. 4 ca. 12.
Cypr li. 2
ad Quir.
cap. 1. &

Amb. ser.
16.
Ruf. li. 12.
hist. 2.
cap. 29.

134 Lib. II. The Theater of Catholick
Paulus Diaconus, Zenarus, & Cedrenus make
mention, and Sigibertus in Chronica; for
which cause the feast of the exaltation of
the Crosse was instituted by the Church:
Againe the signe of the Crosse is proued by
S. Mathewe in the daie of Iudgment, the
signe of the Sonne of man shall appeare, as
Origines, Chriseftome, Theophilactus, Eusby-
mius, Hilarius, Beda, Cyril. Hierofo. & S. Aug.
doe declare, and all the rest doe testifie the
same. S. Cyprian doth teach, that the signe
of the Crosse is so expedient, as in old tyme
the signe Tau. Ezecl. 9. which place S. Hiero-
expoundinge saith, that in the beginninge
the letter Tau was like a Crosse. Origines,
Tertulian, and Cyprian holde, that such
as were liuinge in any battayle, were sett
downe by this letter T. and such as were
dead were described by this letter. O. The
reuerence of the Crosse is proued also, by
the reuerence that Constantine the great,
and other Christian Emperors did exhibite
towarde the same, as stamping it in their
monies and gould, puttinge it in their
en-singes, carryinge it before them, and as holie
Doctors doe lay, that in thinges naturall it
is of great vertue, as Iustinus Apologia. 2.
Ambr. ser. 56. for the signe of the Crosse ser-
ueth to the mariners to saile, to the birdes
to flie, and as Rufinus doth write, the figure
of the Crosse with the Egyprians in their
Hieroglyphes, doth signifie life euerlastinge.

6. And

6. And wee must obserue, that when wee expresse the signe of the Croſſe vpon anythinge, wee doe not meane by that signe, to ympart any vertue vnto the ſame, but only by the signe of the croſſe expreſſed vpon the ſame, wee implore the helpe of Christ crucified, ſo that it is an impudent lye of Heretiques to ſay, that the signe of the croſſe is ſuperstitious. Heretiques cry againſt the catholique church for makinge the signe of the croſſe or the picture of Christ, ſaying. Confuſion be to all thoſe that doe worſhipp any engrauen thinge, & qui adorant ſculptilia. I anſwere that it is ment to worſhipp it as God: and ſo, Caſſiodorus doth interpret it an Idol, or to make an Idol of it. For as in the Téple of Salomō there were pictures & grauen Images: ſo in the Téple of the Christians; yet neither the one nor the other are Idolls, for the picture of Christ & of his Saincts, of which we doe not make godes, are but ſignes to bringe vs to remember the true God. If to painte the picture of Christ were Idolatry, why ſhould S. Luke, Comes Sancti Pauli in euangelio, the fellowe of S. Paule in the ghospell, painte both the Image of Christ and his Mother as wee reade in the fourth booke of the Sentences ca. 5. and as learned Saincts doe write? Damascenus ſaid as Thomas Waldenſis ^{S. Lucke painted the Image} reportes, Accepimus, Lucam Euangelistam &c. of Christ. Wee haue receaued, that Luke the Euan-

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painted Christ and his mother, and that
the famous Cittie of Rome hath the same
picture. Origines declaring in his 8. homilie
vpon Iosue, how that the kinge Hay was
haged vpon a double tree, saith. It follow-
eth that the crosse of our Lord, was a double
crosse, the one a visible crosse, wheron
the sonne of God was crucified in flesh:
the other was an invisible crosse, wheron
inuisibly the diuill with all his power and
Princes was Crucified, as S. Paule saith, he
ouerthrew the power and mightie Prin-
ces of darcknesse, & tryumphed ouer them
on the tree of the crosse: so as this crosse hath
two singuler considerations. The first is,
that which S. Petersaith, that Christ was
crucified, leauinge vnto vs an example to
followe his stepps. The second considera-
tion, wherin he gott the victorie ouer Za-
bull, wherin he was crucified: therfore S.
Paul saith, woe be vnto me saith he if I glo-
rie in any thinge, but in the crosse of Christ,
by which the world is crucified vnto me,
and I vnto the world. Soe as you see two
effects which he doth alleadge, for he saith
that two contrarie thinges are crucified, the
virtuous liuer, and the sinfull sinner, the
mortified bodie, and the wicked world,ac-
cordinge as Origines saith of Christ and of
the devill. Thomas Waldensis and others here
vpon doe say, that the crosse is called both
the woode, and Christ, as Hieremias saith,

i. Epist.
Coloss.

venite

venite mittamus lignum in panem eius. Lett vs
cast woode into his bread , soe as he
meaneth by the woode the crosse , and by
his bread, his tender flesh . Christ himselfe
auoucheth the same: *panis quem ego dabo &c.*
the bread I shall giue , is my flesh . S. Hier-
ome saith, he hath not lefte his crosse vpon
the earth , but he carried it with him vnto
heauen , and soe he shall come with his
crosse, so as he meant by his crosse his bodie
and flesh and himselfe . Of which crosse
Sybilla said. *O ter beatum lignum in quo Deus
extensus est.* O thrise happie wood vpon
which God was eleuated.

7. S. Ambrose speakinge in the person
of Hellena, hath these wordes. *Quomodo me
redemptum arbitror, si redemptio ipsa non cerni-
tur; video quid egeris ô diabole, ut gladius quo
percussus es, destrueretur.* How shall I knowe
my redemption if the redemption it selfe
be not seene, I know ô diuill it is thy crafte
to hide the sword by which thou wert o-
uerthrownen . It is written in the booke of
wisedome . *Benedictum est lignum per quod fit
iustitia.* Blessed be the wood by which Ius-
tice is don, cursed be the hand by which an
Idoll is made , and also him that makes the
same, behold he did blesse the wood of the
crosse , and did curse the Idoll of impietie.
Was Iosue an Idolater, when he said to the
funne, thou shalt not moue against Gabaon,
neither the moone against Haylon ? for

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wee knowe that Iosue did speake vnto the
Creator of them. The 3. children also did singe
and say, *benedicite sol & luna*. O sunne and
moone, day and night, blesse yee our Lord,
and so did Dauid laie to all creatures; and
will you charge the Church of God with
Idolatrie for honoring God in his creatures?
And so wee saie the like vnto the greene
wood, and to the blessed crosse, not adorin-
ge the nature of wood herein, but the li-
uinge crosse of him that was crucified,
whose grace and fauour in the same wee
implore.

Epistola
140.

8. S. Bernard speaking of the holycrosse,
Confessio sancte crucis, non nisi crucifixi con-
fessio est, the confession of the holie crosse,
is no other then the confession of the cruci-
fied. Therfore *Thomas Waldensis* speakinge
of the inuention of this holie crosse. *Quid in hoc festo infestum sit*, what harme is in this
feast, but that wee giue God thanckes,
which procured that gratiouis wooman,
and as S. Ambrose faith. *Infudit ei spiritus*
ut lignum requirat. Inspired her with his
spirit to search the wood. S. Iohn Christo-
stome addeth in his booke of the crosse
these woordes. *Si scire desideres charissimè*
virtutem crucis &c. Most deere, if you would
knowe what vertue the crosse hath, and
how much I could speake in the prayle
thereof, know that the crosse is the hope
of the Christian, the crosse is the waye for
people

people in desperation, the crosse is the resurrection of the dead, the crosse is the guide vnto heauen, the crosse is the staffe for the lame, the crosse is the comfort of the sorrowfull, the crosse is the bridle of the rich, the crosse is the destruction of the proude, the crosse is the paine of the eniuious, the triumphe of devills, the tutor of youth, the patience of the poore, the pylott of mariners and saylers, the wall of those that are besiegued, the father of orphanes, the defence of widdowes, the comfort of martyrs, the chastitie of Virgins, the solace of priestes, the victorie of the Romans, the bread of the hungrie, and the fountaine of the thirstie, thus much sainct John Chriſtoſtome, and much more of the glo-
John Chriſtoſtome. And in his homilie vpon S. ſob. hamil. Mathewe 16. *Lato animo crucem Christi circumferamus &c.* Lett vs with a willing mind carrie the crosse of Christ, the ſame beinge the badge of our ſaluation, by which it was effected, without whose preſence wee cannot be regenerated, when wee be fedd and ſuſteyned with the holie foode of life, or consecrate the ſame; the enſeigne or ſtandarde of the victorie muſt ſtand by. Wherefore lett vs fixe, and place it in our chambers, on the walles, in the windowes, yea lett vs ſigne our foreheads and our harts withall, for that is the collizen and marks of our laſtie, of our comon libertie, yea of the

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the humilitie and lenitie of our Lord. And
in the same homilie, he saith: *Hoc signum
nostris & priscis temporibus clausas ianuas rese-
ravit, &c.* this hath opened the dores that
were shut, hath abated the force of poyon,
hath tamed wilde and cruell beastes, hea-
led deadly bitinges of serpents, broken the
gates of hell, opened the gates of heauen,
renewed the waie to Paradise, it also did
breake the serpents head: what should wee
wonder that the same ouercame cruell
beastes and pestiferous poisons. This signe
conuerted the whole world, and reuiued it,
tooke awaie feare, and brought truthe and
tranquillitie againe, restored the earth vnto
heauen, and made of men Angells.

9. S. Hierom writinge vnto Letham
said. *Quicquid comederis, quicquid biberis, mun-
semper signo Crucis.* Whatsoeuer you eate or
drinke, putt the signe of the crosse vpon it.
And as S. Gregorie doth witnesse S. Bene-
dict, by the signe of the crosse did breake a
glasse full of poysoned licoure. Iuliā, though
otherwise a wretched Apostate, with the
signe of the crosse did chase away diuills.
Cassiodorus vpon those wordes of S. Chri-
stostome. *Crux mortuorum resurrectio, Crux
claudorum baculus &c.* the crosse is the resur-
rection of the dead &c. said that he did vter
them by diuine inspiration, and he added
these wordes himselfe. *Crux est tutio humili-
lum &c.* the crosse is the safeguard of the
humble,

humble, the destruction of the diuile, the victorie of Christ, the ouerthrowe of hell, *vita iustorum & mors infidelium hereticorum*, the life of the iust, and the death of vnbelievinge Hereticks. And in confirmation of the historie of Constantine the great and Heraclius, he did interpose the victory of the Romanes: now are these wordes, & confirmation of those glorious saincts touchinge the crosse to be reputed Idolatrie? Cassidiorus saith, that S. John Chrysostome made crosses of siluer which were carried with waxe guilte with Gold and siluer at the expences of Eudoxia the Empresse, wherfore the Arians repininge against those crosses, insulted vpon them. thus Cassiodorus. Eusebius writeth, that when the Emperor Constantine the great gathered his Armye against Maxentius the Tyrant of Rome (for at that tyme he was a fauorer of Christian religion) he saw in his sleepe in the ayre towarde the east, the signe of the crosse shinninge with a fierie flame, and beinge astonished with such an vnusuall aspect, he sawe two Angells sayinge vnto him. Constantine in this signe thou shalt ouercome. And as Isayas saith, *Ecce leo &c.* behold I wil carrye my strenght to the Gentiles, and I will exalt my signe towarde the people, & they shall with a lowe countenance towards the earthe adore thee, and shall licks with their tounge the dust of thy feete, and you shall

*lib. 7. i.
part. c. 10.*

*lib. 9. Ec.
cles. hist.*

*Leuo ad
gentes ma-
num mea.
Isay. 49.*

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Shall knowe I am your God, what signe I
pray then is this, but the crosse of Christ
which is his only signe as S. August. saith
Ipsam crucem suam signum habitus es, ipsam
crucem de diabolo superato tanquam tropheum
in frontibus fidelium positurus, it is his crosse
saith he, that was his signe, it is the marke
and badge, I meane his crosse by which he
triumphed ouer the diuill, as the ensigne of
his victorie which he fixed in the fore-head
of euerie Christian, as the Apostle saith. *Ab-*
sist mibi gloriari &c. Woe be vnto me, if I
glorie in any other thinge then in the crosse
of Christ.

Psal. 98.

10. Vpon these wordes. *Adorate scabel-*
lum pedum eius, quia sanctum est. Adore yee
his foote stoole because it is holie S. Hier-
rom saith there are many opinions touch-
inge this foote stoole, verie like it is, it is
meant by his bodie, in which the maiestie
of his diuinity stode as vpon a foote stoole,
which ought to be adored, his foote stoole,
saith S. Hierom is his bodie, his foote stoole
is his soule, his foote stoole is his crosse. S.
Ambrose saith, *iam ergo auctoritatem ba-*
bene &c. now therfore saith he, they haue
the ecclesiasticall authortie, and the auct-
horitie of the Apostles, and also the auct-
horitie of so great fathers by whom they
may carrie the signe of Christ's crosse, a-
mongst the people in ecclesiasticall pro-
cessions and conuents, in assemblies of pre-
lates

De fide.
Gratian.

lates, in the standarts and crownes of catholique kinges, to the end that his foote stoole might be humblie worshipped and adored, thus much S. Ambrose. *Signatum est super nos lumen vultus tui Domine.* O Lord thou hast imprinted the impression of thy light in our fore-heads. Calsiodorus saith ypon that verse. *In Crucis impressione lumen est vultus Dei, quia semper in eis noscitur radiare.* Gods gratiouse fauor is extended towards them that are marked with his signe, because he is knowne allwaies to shine in them. S. Gregorie wrote vnto Secundinum, that he would send vnto him two Images & a crosse, that so he should be defended from malignant spiritts, & in *scripto ad eum duas tabulas:* wee haue sent vnto you two tables the Image of our Sauior, of the blessed Virgin his mother, and S. Peter and S. Paule, by our said sonne or Deacone, *pro benedictione,* for a benediction, that by it you may be protected from euill spiritts, by whose blessed crosse you shall be sure to be defended from euill spiritts.

cap. 4.

12. This is that blessed crosse, of which our Sauiour spake sayinge, when he should be exalted from the earth, he would drawe all thinges to himselfe. If the Adamant stone with its vertue draweth Iron vnto it, the fish called Remora being so little, holdeth fast the greatest shipp that euer was, notwithstandinge all the deuises both of nature

Job. 12.

nature and arte indeuor to put her forward, if the stone in latine called Gagates, in English Agat-stone, by a certaine hidden vertu chaseth awaie devils, how much more this blessed Crosse, by the vertue of him that died therpon doth, and shall chase awaie deuills and euill spiritts? And as the Apostle saith, the word of the crosse to them in deed that perish is foolishnes: but to them that are sauied is the power of God, for it is written I will destroie the wisedome of the wise

Cor. 3. 1. and the prudence of the prudent I will reiect, for that which is the foolishnes of God,

Isa. 33. 18. is wiser then men, and that which is the infirme of God, is stronger then men: and as God almighty comanded Moyses when he would deliuer his people, from the seruile yoke of *Egipte*, to take into his handes a peece of wood, that is to say his rodd, by which he was to worke all those mira-

Exod. 4. cles that he wrought, so when our Sauiour was to deliuer mankinde from the thralldome of the deuill, he tooke this wood which is his crosse, of which Moyses rodde was a figure, by which our Sauiour hath redeemed vs, and by which both he and his spouse the

Exod. 7. Church doe worke miracles, of which the spouse in the Canticles saith. *Ascendam in altum & apprehendam fructum eius.* I will climbe vpp into the toppe thereof, and I will take some of the fruicte. The fruit of this noble

Cant. 7. crosse is the mortifications of our passions, the

and Protestant religion. M. d. I. 145.
the bridlinge of our filthie concupiscense, the
crucifieng of our luxurious carcase, the
restraint of our vnsatiable appetites. The
fruitt thereof, are all the vertues both mo-
rall and supernaturall. The fruitte thereof
is a chaste bodie, a contrie hart, an instant
prayer, a fervent spiritt, a sounde religion,
a quiett conscience, a perfectt life, a pure in-
tention, and a contemplatiue mind; the
foundatiō of all these vertues, is true humi-
litie, which was never knownen in the
worlde, before the crosse was exalted in
worlde: which as the Apostle saith, as vnto
the Iewes certes a scandall, vnto the gen-
tiles foolishnes, so now adayes vnto the
heretiques of this tyme is Idolatrie, but
glorie and saluation vnto the vertuous ca-
tholiques, who doe learne daily by this
signe of the holy crosse, the principall mis-
teries of our faith which are two.

I. Cor. 1.

12. First, the misterie of the vnitie and
trinitie of God; seconde the incarnation
and passion of our Sauiour. Wee make the
signe of the crosse in the name of the father,
and of the sonne, and of the holy ghost,
and in this forme: Puttinge the right hand
vnder the foread, when wee say in the na-
me of the Father: then vnder the breast,
when wee say, and of the sonne: lastly from
the left shoulder vnto the right, when wee
say, and of the holie ghoast. And saying in
the name, and not in the names doth shew

K the

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the vnitie of God, and the diuine power
and authoritie which is one onlie in all the
three persons, these woordes of the father,
of the sonne, and of the holy Ghoast, doe
shewe vnto vs the trinitie of persons: the
signinge in forme of a crosse representeth
vnto vs the passion, and consequentlie the
incarnation of the sonne of God: the pa-
singe from the left shoulde to the right,
signifieth that by that pation of our Sa-
uiour, wee were transferred from sinne v-
nto grace, from transitorie thinges vnto eter-
nall, from death to life: and wee that for
our demeritts were to be placed with goa-
tes vpon the lefte hand, he transferred vs
with his sheepe vnto the right, where wee
may heare that blessed voice. Come ye
blessed of my Father, possesse the king-
dome prepared for you &c.

Matt. 15.

13. This signe also is made, to shewe
that wee are Christians, to witt soldiours
of Christ, becaule this signe is as it were an
ensigne or liuerie which distinguishesth the
souldiours of Christ, from all the enemies
of the holie Church, videl. Gentiles, Iewes,
Turkes, and Heretiques: besides, this signe
is made to call for Godes helpe in all our
woorkes, because with this signe the most
holie Trinity is called to helpe by meanes
of the passion of our Sauiour: and therfore
good Christians vse to make this signe
when they arise from bed, when they goo
to

to sleepe, and in the beginninge of all other things. Finally this signe is made to armes against all temptations of the diuill, because the diuill is afraide of this signe, and flieth from it as malefactours doe, when they see the signe of the Officers of justice, and many tymes by meanes of this signe of the holy crosse, a man escapeth many dangers.

14. S. Gregor. Nazianzen, writeth of Julian the Apostate. *Ad crucem confugit, ac ob timorem signatur, adiutorem facit quem per sequebatur &c.* He flieth vnto the crosse, he signes himselfe therwith, he doth aske his helpe, whome he persecuted: the signe of the crosse did preuaile, the diuills are ouercome. Theodoretus, most famous amoungest the Grecians, saith also of him. *Apparentibus demonibus &c.* When the diuills did appeare vnto him, he was compelled to signe his fore-head with the signe of the crosse, and presentlie the diuills at the sight of the signe of Christis ensigne, remembryng their ouerthrowe, they presentlie vanished away. And Zozomenus saith of him thus. *Ex consuetudine pristina, symbolo se Christi clanculum obsignauit, spectra illi subito euauerunt.* Accordinge the old custome he did signe himselfe secretlie with the badge of Christ, and the ghoastes forthwith disappeared.

15. Tertulian also, wisheth euerie true
soldier

Naz. in
oratione
priore quā
scriptis ad-
uersi. In-
lianum.

Theod. E.
3. hist.
eccl.

Ter. de
corona mi-
litis.

soldiear of Christ, to defend and arme him-
selfe with the signe of the crosse. *Quam-
obrem ad omnem progressum &c.* Wherfore it
was vset, that euerie one should make the
signe of the crosse in his fore-head, at his
progresse and promotion, at his goinge in,
and cominge forth, in apparellinge him-
selfe, in puttinge on his shooes, in washinge
himselfe, at the table, at the lightes, at his
goinge to bed, at his rest, in all his actions
and conuerlations. Vnto which agreeth S.

Chrisostome saying. *Neque sic regia corona
ornatur caput, vt Cruce: subinde omnes ea se
signant &c.* The crosse is a better ornament
for the head of a Christian, then the Dia-
deme or crowne of a kinge, when as all
men do signe themselues therwith, in their
cheefest and principalest member, which is
the fore-head, beinge the piller in which
the same is engraued: soe it is vset in the
Eucharist and in the holy Orders of priest-
hood:likewise it shineth at Christes bodie,
at his mysticall supper, at home and abroade,
~~abroad~~ and in companie, in your journey, at
lea, in the shipp, in your apparell, in your
weapons and armes, in the bodies of beastes
ill at ease, in the bodies of men possessed by
the diuills, so as all men ought to be gree-
die of this maruailous and pretious good,
of which they ought to be verie car-
full: thus fare S. Chrisostome of this noble
crosse, of which none that is a good Chris-
tian

Chris. in
demon. Hr.
aduersus
Gensiles
quod Christ
fus sit
Deut. 30. 3.

tion is ashamed, but the Heretique is confounded therewith.

16. The same also S. Augustine insinuated, saying. Let him delude and triumph over Christ crucified, *insultat ille Christo crucifixo &c.* I may behold the crosse of Christ in the fore-head of kinges, that which he despiseth, is a saluation to me, none is so proude as the diseased man, that scornes his owne cure, if he will not scorne it, he should himselfe receaue it, and therwith be healed: the signe of the crosse is the signe of humilitie, but pride will not ymbrace the meanes by which her loftinesse may be remedied. And in another place he saith. *Quid idem trac. est quod omnes nouerunt signum Christi? &c.* ^{118. in Ioannem.} What is the cause that all men doe knowe the signe of the holy crosse, which signe if it be not vsed in our fore-heades, or in the wa-ter by which wee be regenerated, or in the holie oyle by which wee be anointed, in the Chrysme or in the sacrifice by which wee are nourished, nothinge of all these is well done. Againe in another place he saith. *Cru-
cis mysterio rudes cathechisantur &c.* By the ^{Idem ser.} ^{19. lesson 2.} misterie of the crosse, the ignorant are catechised, the fountayne of our regeneration is consecrated, by imposition of han-
des the baptizied receaue the guift of graces, Churches are dedicated, Altares are consecrated, Priestes and Leuites are promoted vnto holie orders, and all ecclesiastical Sa-

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craments by the vertue of the crosse are per-
fected and consummated. Abdius that was
disciple vnto the Apostles, who wrote their
liues, and their acts, doth also obserue,
howe often at all occasions of dangers they
made the signe of the Crosse on their fore-
heades, which euerie Christian also doeth
obserue in all ages, in all dangers and perils:
all Christian Churches, in every kingdome
and Prouince, from age to age, from po-
steritie to posteritie, are framed and shaped
in likenes of this blessed Crosse, in which
crosse S. Paul did glorie so much, that he
said the world was crucified vnto him, and
he also crucified vnto the world, by which
S. Peter saith he himselfe was ioyned and
fastened vnto Christ.

Gal. 5.

1. Pet. 5.

Gal. 2.

Gal. 6.

Whether Papistes blasphem against God, in say-
inge that any man can meritt.

CHAPTER I.

I. **T**he cause, wherfore you will not
haue merittes in man, is because
you say, that no man though ne-
uer soe iust, or by any grace of God a man
may haue, can keepe, or obserue his com-
mandements. Which is most false, for in
Iesue. 11. the holie scriptures, manie godlie men are
3. *Regum.* prayed because they haue kept and obserued
godes

godes comaundements, as may appear in divers places. Was not Zacharie and Elizabethe iuste before God, because they did walke in the comaundements and iustifications of our Lord without blame? This is confirmed by Ezech. *Spiritum meum ponam;* *Ezec. 36.* I will fixe my spiritt in the middest of you and I will cause you that you shall walke in my precepts, and that you shall obserue and keepe my comaundements. And although without godes grace, the comaundements cannot be performed, yet by the grace of the holie ghost which is promised to the iust, they may be kepte, for by that grace the yoke of Christ is made light, and *Matt. ix.* *John. 5.* his burden sweete, and as S. Iohn saith, his comaundements are not heauie. This is proued by the holie fathers, especially S. Augustine. *Non igitur Deus impossibilia subest &c.* Therfore God doth not comaunde things impossible, but comaunded you to doe, what yow may doe, and to aske of him what of your selfe you coulde not doe. And according hereunto holie S. Hierom saith. *Symb. ad. Execramur (inquit) eorum blasphemias &c. Damas.* Wee execrate their blasphemies, because they said, that God comaunded any thinge impossible, and that Godes comaundements may be kept not onlie of some, but of manie. The same verie wordes S. Augustine hath, vnto which agreeth S. Basill, sayinge; *Aug. ser. 100. 92.* It is a wicked sayinge, that preceptes of the *de separe.*

Aug. lib. de natur. & gratia cap. 43.

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Basil. in
oratione
super Il-
lud. atten-
de tibi.
Con Trid.
fess. 6.
Cano 18.

spirit are impossible. Wherfore by the holi-
council of Auransea in Afrique, and of
Trent, the contrarie is defined as a matter
of faith, for if men coulde not obserue the
preceptes of God, it shoulde be no offence to
transgrelle them: for noe man offendeth in
that he canot shunne. And therfore almighty
God without cause and most iustlie
should punishe transgressors, either in this
world or in the next, but he doth not iustlie
punish offendors, but iustlie, for the
offences which they could haue auoided,
and for not doinge the good which they
could haue done.

Obiession. 2. But the heretiques obie & against this
catholique doctrine, that by the comaundement,
thou shalt loue thy Lord thy
God, withall thy harte &c. and thou shalt
not couett, wee ought so to direct and
ordayne all our actions, thoughts, and af-
fections vnto God, suppreſſinge, and mor-
tifyinge all concupisſence of our proper
desire or comoditie, as the Apostle saith.
Referr all your actions vnto God, and lett
all you actions be don in charitie: but noe
man can performe this thinge, for as
longe as a man liueth in the flesh, he doth
couett against the spirit. Wherfore in all
our actions though neuer so iust, those two
preceptes are violated, touchinge the loue
of God, and not to couett any thinge.

3. Wee anſwere that the precepte of
louinge

louinge God is affirmatiue, and neuer bindeth any man allwaiers, and at all tymes, so as wee should neuer cease from louinge God actually, that is to say, in euerie time or moment to shew and declare the effects of our loue, by externall signes and tokens, but by that precepte wee are bound, to shewe our loue outwardlie, and to putt it in due execution, when iust opportunitie and fitt occasion shalbe offered, and neuer to preferre any creature before God; For, to thinke of God allwaiers, and to direct all our actions vnto him, is not meant or compreheded in the obligation of this precepte, but is a good councell, and a thinge which shalbe accomplished in the state of blisse & euerlastinge felicitie, as S. Thomas and S. Augustine doe declare.

D. Tho. 2.

2. q. 44.

art. 6.

Aug. 14.

de perfect.

iust.

Rom. 6.

4. Secondarilie wee answere, that the precepte, thou shalt not couett, byndes vs that wee should not obey or yelde vnto the filthie motions of concupiscence which are called, *motus primo primi*, by free delectation and consent, which comandement the Apostle inculcateth in other, sayinge: *Non regnet peccatum in vestro mortali corpore, ut obediatis concupiscentijs eius.* Lett not sinne raigne in your corruptible bodie, that you shold yeld or consent therunto, so longe as the concupiscēce of the same doe not raigne, that precepte is not violated, for to feele the vnbriddled motions of concupiscence is not

*Aug. li. 1. de nuptijs & concupis-
c. c. 23. & lib. 5. contra Julianum.
D. Greg. & Ozius in confess.*

not a sinne, but to yeld consent therunto is a sinne ; for it is manifest that many doe not yeld vnto filthie concupisence, but with all speedie meanes and force, they resist the same by the grace of God , which is readie to be offred to euery one that will imploie his best endeavour . Soe auoucheth S. Augustine and S. Gregorie , Ozius and other holie fathers . To the intent therfore that you may take awaie all good indeuours, from man in the buyslines of his saluation, and that wee should doe nothinge therin, you take away all cooperation of man with godes grace, and that grace it selfe without which wee can doe nothinge in the worke of our iustification, you take it quite awaie, sayinge that man hath not this grace inherent in him . To this purpose you say with Luther in his second booke of the captiuitie of Babylon , that to teach that good workes are necessarie to saluation is devilishe .

Calu. 3. de iniquis. c. 19

You say also with Caluine, that never any good workes were done of any sainete, which did not deserue reproache . And a little before, he said , that all our works are pernicious, and whosoeuer doth them is cursed . And the said Luther in the 30. articles condéned of Leo the Tenth faith: all the euill that wee doe is by the inspiration of God, and that by sinninge wee doe well, God beinge the cause of all euill, as Caluine faith, in so much faith he, that not to sinne, is

lib. 1. in 17. cap. 28.

is sinne, and to restraine any appetite or motion of any thought, is to resist God and to sinne. And so Luther saith in his booke, *Lib de ser. arbis.* the more wicked you be, the neerer you are to purchase godes fauour. How damnable these articles be, lett any Christian iudge that will open his eares to heare them. I would euerie one would stoppe his eares from hearinge such horrible blasphemies, so contrarie to holie scriptures, and all honestie. Noe prophane Philosopher or wicked heretique though never so damnable, euer laid the like. And therfore these blasphemous and wicked articles, are condemned by the whole Senate of Christianitie, in the councell of Trent, & most worthilie: *Con. Trid. sess. c. 11. & cano. 18. & 21.* because they be against comon honestie, and against the holy scriptures, in which many tymes the workes and endeuours of good people, are comended and praysed as good and holie, in which works there was noe sinne, as it is said in *Job.* In all these *Job. 1. Luke 1.* things *Job* hath not offended: and in the *Luke 1.* *Ghospel of S. Luke* it is said of *Zacharias* and *Elizabeth*, that both of them were iust before God, walkinge in godes comandements and righteousnes without grudge. And as *S. Paule* saith: if a virgin should *1. Cor. 7.* marrie, therein shhee shoulde not sinne, and in many other places wee are commaunded not to comitte sinne, therfore the holie scriptures doe meane that wee may doe, many

5. Hereticks answere vnto these scriptures sayinge, that the cause wherfore the scriptures saies that there are many good works of iust persons, is, because it is not imputed vnto them to damnation for the faith of Christ, although say they, they be sinfull. I replie against that, for the scriptures doe distinguish betwixt this which is to sinne, and that which is to remitte sinnes, or not to impute vnto vs the sinne which wee haue committed, as it is playne; *Scribo vobis ut non peccetis*: I write vnto you that yow should not sinne, for if any man shall sinne, wee haue an aduocate with the Father &c. this trueth is confirmed by the tradition of the Church, and the holie fathers. It is also defined against Pelagius, that without the grace of God, a man cannot liue iustlie without sinne: yet saith the councell by the grace of God wee may liue without offence. Therefore S. Hierom saith. *Hoc (inquit) & nos dicimus, posse hominem &c.* And this selfe same wee saie also, that a man maye liue without sinne, if it please him accordinge to the tyme and place, accor-dinge to the frailtie of his nature as longe as his mind is well disposed &c. And the same he teacheth vpon that place of S. Paul: *Vt essemus sancti & immaculati*, as S. Amb. sup. Luc. S. Aug. and other saintcs doe teach the like.

N. Job. 2.
Conc. An-
tranc. c. 9.
18. & 20.
Hier. li. 3.
contra
Pelag.
In Proe-
mio super
epist. ad
Philomen.
Ephes. 1.
Aug. sup.
Luc. 1.
Amb. de
Spiritu &
lisera.
cap. 36.
De natura
& gratia
reg. super
co. Trid.

Protestants saie, that a Christian though never so vertuous, or so acceptable to God, bath noe grace, or vertue inherent in him; because they would haue noe good acte to come from man, by reason of that grace.

CHAPTER II.

I. **H**e generall Councell of Trent *c. Trid.* *against this your heresie faith;* *sess. 6. c. 7.*
The onlie formall and intrin-
sicall cause of our iustification,
is the iustice of God, not by which he is
iust himselfe, but by which he makes vs
iust, by which wee beinge endued, and in-
uested, wee be renewed by the Ipiritt of
our soule, and not onlie that wee be soe
reputed, but that wee are trulie iust, not
only by name, but by deede; and the said
holy councell hath thele words. *W*ho soeuer
shal saie that men are iustified, either only
by remission of our sinnes, or only by
the imputation of the iustice of Christ,
excludinge & takinge away grace and cha-
ritie, which is diffused in their hartere, by
the holie Ghost, which is giuen vnto them,
and by which the same grace doth lodge
in them, *Anathema sit, let him be anathema.*
Thus farre the councell. This also is proued
by reason; for when wee see a man to chan-
ge his wicked life, and vngodlie custome of
finne,

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finne, and to putt on the newe man, which
accordinge to God was created in sanctitie
and iustice, wee see so palpable a change in
him, that wee say. Hac est mutatio dextra ex-
celsi. From the right hand of the highest
comes this alteration, from bad to good,
from impietie to iustice, from spirituall
death to spirituall life: but this true altera-
tion and mutation cannot be without some
feelinge or sparke of grace in man inwardly
inherent in him. The Maior proposition
is proued by the gospell. Wee are translated
from death to life, and Ezeech. I will give
vnto you a newe harte, and I will put into
the middest of you hart a newe spiritt, and
I will take away a stonie harte, and S. Paule
saith. Spoile yourselues of the old man with
his actes, and putt one the newe, that is re-
newed in knowledge accordinge to the I-
mage of him that created him. And to the
Ephesians, he said, be renewed in the spi-
ritt of your minde, and putt one the newe
man, which accordinge to God is created
in iustice and holynes of trueth, I meane
in true holynes and iustice, and not in feined
imputatiue iustice. This is proued by S. Iohn
of whom it is said of the grace, and iustice
by which wee be ordained to life euerlas-
tinge, there will be in him a fountaine of
water issuunge to life euerlasting. And in a-
nother place he said, whosoeuer beleueyth
in me, there shall flowe fountaines of water
of*

1. *Job. 3.*

Ezech. 36.

Coloff. 3.

4. *Ephes.*

John. 4.

Job. c. 7.

of life out of his bellie: this he said of the spirit, that the faithfull should receaue, I meane of the spirit that should sanctifie & iustifie vs inwardly, and further vs to worke, and to fructifie to life euerlastinge. And as *Ioh. 3.* it is said, he that is borne of God doth not committ sinne against him, because his seede remaynes in him, which is the grace of God fructifyinge, and buddinge forth to life euerlasting. Bellarmine, & Ozius bringe many places to proue this amoungest many I will alleadg a fewe. S. Basill. *Gratia Spiritus in ea qui recipit illam est &c.* the grace of the spiritte, who so receaues the same, is as the eye-sight in a sound eye, and as an arte in him that workes by arte: and S. Ambrose doth compare that grace to a figure or a beautified Image. Wherfore he saith. Doe not blott any beautifull picture, not framed in waxe but in grace: and as S. Cyril saith that the iust is framed by grace to be the child of God. In the same manner doe speake Ireneus, Cyprianus, Hieson. S. August. and other fathers.

2. This is confirmed by verie reason, for if a man be not saued by godes grace inherent in him, but only by this that God doth couer and hide our offences, and that he doth not impute vnto vs our said offences and trespasses, then it followeth that that they be not blotted or taken away by the meritts of Christ's passion: which is most

*Basill. lib.
de Spiritu
santo.
cap. 19.*

*Cyrill. lib.
4. in Isaie
oratione 2.*

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most false, and against the scripture, for
Job. 1. S. Iohn saith, beholde the Lambe of God
Hebr. 9. that takes away the offences of the worlde:
and in another place. The blood of Iesus
Christ doth clese vs from all our sinnes;
and S. Paule saith, the blood of Christ doth
purge vs from deadlie workes, that is to say,
from wicked desires, to serue the livinge
God which was offred to abolishe our of-
fences. This is proued, for the passion of
Christ should be of greater excellencie and
efficacie to disroote, blott and take away al-
together our sinnes and the blemishes ther-
of, restoringe vnto vs by grace an inherent
qualitie of godes inspiration, then if he
should couer, or hide them onlie, therfore
in not grauntinge this, you derogate from
the passion of Iesus Christ.

3. Another absurditie doth followe,
that one iust parson hath no more iustice or
grace then another, and that all in the king-
dome of heauen, shall haue equall glorie
which is against S. Paule sayinge, that as
one Starr excelleth another in brightnesse,
soe one iust doth excell another in iustice
and grace. Hence followeth also, that noe
iust man by godes grace, meritts by any
good worke that he doth, and that those
that are predestinated, neuer committ any
deadlie offence: all which notwithstandinge
so great absurdities and damnable heresies,
yet hereticks doe graunt them, and builde
their beleefe vpon them.

In that heretiques reprehend the Catholick Church, yea condemne her of great folly, for endeoueringe her selfe to receaue godes grace: they by this meanes take away free will from man, and all due preparation, and disposition to receaue godes grace, and diuine influence.

CHAPTER III.

Vther (as the holy Martyr Rosensis said) in his 36. articles doth barke, and speake many blasphemies against contrition, the feare of hell, the endeouours in his saluation: yea he said the more wicked you be, the neerer you are to gett the fauour of God, and if you adore your selfe with good workes, you preuaile nothinge with God. But the holy catholique church hath condemned these wicked propositions as damnable and execrable heresie, both repugnant, not onlie to the holie scriptures, but also contrarie to good manners & ciuill honestie. For God doth exhort and comaund sinners, that they should conuert themselues vnto him, and that they should prepare their hartes, that he might confer his grace and his iustice vnto them. *Conuerti-* *Zach. 12.* *mini &c.* Turne vnto me with all your hartes and I will turne vnto you: the Counsell of Trentt saith, when God saith, turns

*Lutherus
de pisco.*

L you

Seff. 6.5. 5 you vnto me, and I will turne vnto you:

3. Reg. 7. wee are admonished of our owne libertie in this matter, and when wee saie. Turne vs to thee, wee are putt in minde that God by his grace doth preuent and helpe vs, and as it is the worke of Gods grace, to rayse and eleuate our soules to receaue the influence thereof: soe it pertaynes to the wil of man so raysed and eleuated, by godes motions and inspirations, to consent therunto, and to turne to God almighty. And as it is said,

Prom. 16. if you will returne from your harte, take awaie strange godes from your hartes, and prepare your hartes to our Lord. And it is said also; *hominis est preparare*. Lett man

prepare his soule: *qui timerit &c.* Whosoeuer feares God, they shall prepare their hartes, and in his presence they shall sanctifie their

Ezech. 18. soules. *Cum auerterit se impius ab impietate sua &c.* when the wicked man shall turne from his impietie, and shall doe iudgment and iustice, he shall sanctifie his soule. And,

John. 6. make to your selues a newe harte and a newe spiritt. All you that haue heard the the Father and learned from him, let him come vnto me. Worke your saluation with feare and trembling. My sister, and

Ad. Phi. 2
Cant.
Apoc. 3. my spouse come vnto me &c. Behold I stand at your doore, and knocke at your gate, if any man will open, I will enter &c. In which, and otherplaces wee are bidd to turne to God, and to cleane our hartes from

from the filth of sinne. And as God giues vs his helpe soe wee receaue the same without resistance, and yealde our harts and resigne our thoughts vnto him. Wherfore S. Augustine saith, the beginninge of our salvation wee haue from the mercie of God, but to condiscend to his hoalsome inspiration, it is in our owne choise or power. And in another place, in all thinges godes mercie doth preuent vs, but to condiscend to godes vocation, or to disagree from the same, it is in our will. It is in mans power to change his will into better, but that power is nothinge vntesse it be giuen of God. And the same holie doctor comparing Pharaao with Nabuchodonosor said, that in all thinges they were all a like, and that both of them were equallie preuented by godes divine mercie, yet notwithstandinge they had different endes, because Pharaao against godes mercie did oppose his free will. Nabuchodonosor beinge touched with godes discipline, bewailed his owne impietie; And in another place, he saith, that if two persons had equall graces, and equall temperature, both of bodie and soule, one of them may behaue himselfe well by his free will, another by the same free will may behaue himselfe ill.

*Aug. li. de
ecclesiasti-
cis dogma-
sibus cap.
21. lib. de
Spiritu &
littera cap.
34. & lib.
1. retract.
cap. 22.*

*Aug. de
prudentia &
grat. c. 15.
Aug. li de
clementia. c. 6.*

2. That a man must dispose himselfe *D. Tho. q.* to receaue godes grace S. Thomas proues *1. 2. q. 117* it by naturall reason, for the forigne can ne-

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uer bereceaued into the subiect, without
awyell the disposition of the forme, as of the
subiect, especially when the subiect hath
alreadye a disposition repugnant to the forme : but a miserable sinner is loaden with
sinne, then the which nothinge is more re-
pugnant to godes grace, by which wee be-
gratefull vnto him : therfore that this may
be introduced, there must be a conuenient
disposition, which ought to be correspon-
dent vnto man. This is proued, for as sinne
was voluntarilie committed, therfore a man
must haue a voluntarie disposition to forgoe
sinne: almighty God would haue al men to
be saued, therfore man is in faulfe, and not
God that he is not saued. Otherwise if this
doctrine had not bene true, in vaine did the
Prophetts, Apostles, and preachers in their
sermons, admonitiōs and exhortations cri-
vnto the people, that they should turne
them vnto God, and prepare themselues
with due penance and other blessed wor-
kes, to reforme themselues, and to dispose
themselues to serue God, to obtaine his
grace and remission of their sinnes, by mea-
nes of those vertues which are giuen vnto
man to sauе him. It is proued likewile by
the holie councelles, and namlie by the
councell of Auransican, of which Celestine
pope makes mention to the Bishoppes of
France ; It is defined, saith he, that wee
ought to cooperate with the helpe of godes
grace

Aurans.

clif.

epistola. 1.

grace in these thinges that appertayne vnto our saluation, that by the meanes of our cooperation and disposition, wee may be saued before God.

3. This is also proued, for that wee haue alreadie proued that sinners are iustified by a certaine forme or grace inherent in man: therfore there must be some disposition in respect of the free will to receaue that forme or grace. For accordinge to the ordinaunce of God, noe subiecte receaues any forme, without a disposition in the subiect, accordinge to the naturall inclination of the subiect: but naturall subiects are disposed naturallie, therfore free subiects are to be disposed freelie, accordinge to the exigence and condition of their nature.

4. Heretiques doe obiect against this doctrine, that of the Romaines. *Non volentis sequitur currentis &c.* It is not of him that willeth, nor of him that runneth, but of godes mercie. Not of the workes of iustice, that wee haue done, but accordinge to his mercie, he saueth vs. Man in respect of his owne iustification is as it were a masse of claye in the handes of the potter, or els a deade instrument without any proper motion, as Isayas saith, shall the axe glorie or boast *Isa. 10.* against him that cuttes with the same, or shall the sawe lyft it selfe vpp against him that draweth the same? otherwise it should not be said that man is iustified freelie, but

*Ad Tl-
sum. 3.*

*Isa. 64.
Hier. 18.*

Rom. 9.

5. Wee answeare that the whole worke of
our iustification is attributed vnto God, be-
cause he is the principall doer and agent
thereof, not onlie by powringe his grace
vpon vs, but also in disposinge our wills to
receave the same by a speciall motion of his
diuine grace. Notwithstādinge it is ascribed
vnto man also in that wee cooperate, and
that wee doe somthinge in the worke
of our iustification, as I haue alreadie al-
leaged out of scripture: otherwise they
should not be praysed that with all their
harts should turne vnto God, neither shoule
they be dispraised that doe resiste godes vo-
cation, otherwise they shoule contradict
the prophett. *Expandi manus meas tota die ad*
populum incredulum & contradicentem mibi.
I haue stretched my handes all the whole
day to an incredulous people and contra-
dictinge me. And also it shoule not be said.
Vos dura cervicis resistitis spiritu sancto. You
stif-necked people, you resiste the holie
ghoaste.

Sess. 9. c. 5. 6. Therfore the Councell of Trent
hath damned those heretiques that said,
that wee haue noe free will in the worke
of our iustification, and that wee are dead
& without life in those actions. For though
a man beinge lefte to his owne naturall
forces and strenghte, hath noe actiue force
to

to obtaine the grace of God or yet any disposition therunto, notwithstandinge as a man is holpen and moued of God, and eleuated aboue his owne nature by Godes helpe, he doth cooperate actiuelie, frelie disposinge himselfe to receaue the same. And therfore S. Paule saith. *Non ego, sed gratia Dei mecum;* not, in respecte of myne owne nature and force, but in respect of the grace of God with me. And to that which you obiect out of S. Paule videlicet: wee should not be said to be iustified gratis or frelie. I answere it is not soe taken, but in respect of meritts, which is called *meritum de condigno*, that is to say, that a man hath done woorks before Gods grace worthie of Godes grace, which catholiques doe not say; and that gratis takes not away the freedome of man, neither doth it followe that a man can iustifie himselfe, yet may it be said that a man maie dispose himselfe to receaue Gods grace, as 2. Eccl. *In conspectu illius sanctificabunt animas suas.* And Ezech: in his sight they shall sanctifie their soules: and, he hath quickned his owne soule.

7. This is proued by naturall reason as also in all supernaturall actions, for the meanes by which man doth turne vnto God, is by the acts of faith, hope, and charitie, and a penitent harte, but it should be an implication against all reason, that a man should beleue in God, hope, and loue God,

and be penitent for offendinge God, and that he shold doe nothinge therein, or that when a man doth penaunce, or loueth God, it shold be said he loues not God or doth noe penaunce: in which wee see two contradic^tories true, which cannot be, for one must be false when the other is true, for if it be true that a man hath faith, or beleue in God, therfore the contradic^torie is false, that man hath no faith, nor doth not beleue in God: euen as it is false that the fire doth burne, and the sunne giue light, and yet that none of them doth any thinge. For to beleue, or to hope, or to loue, in man are called vitall, and immanent actions, which cannot be supplied by any other cause, then by such principles out of which they be produced; but to beleue, or to loue, are produced out of the two principles of man, I meane vnderstandinge and will, for it is not the action of God immediatlie, but the action of man of whome immediatlie and next it is produced, for it is not said that any other creature doth loue God, but man when man doth loue God: and therfore you must not saie, that man beleueinge, hopinge in God, and louinge God, are not the actions of man when he hath the principles, I meane vnderstandinge and will out of which they procede.

Whether wee derogate from the merittes of Christ, in making our meritts partakers of his meritts.

CHAPTER IV.

1. **G**od forbid that the merittes of the iust should derogate from Christ's passion, or should be iniurious vnto him, they rather are a great glorie vnto Christ, beinge the fruicts of the merittes of his passion, which of themselues haue noe valour or excellencie, but as they are bedewed and sprinckled with the blood of Christe, vnto whome wee owe the merittes of them by his grace, and not vnto our selues, as *Albertus magnus* saith. *Iustitia meritorum Christi, fulget in virtutibus sanctorum.* The Albert. ar. 3. q. 2. in 3. 9. d. iustice of the merittes of Christ, doth shine in the vertues and woorks of the Sainctes. Take awaie this iustice from them, and they may be condemned, yea they cannot be saued. Therfore wee saie that a reward is giuen vnto them, not as they come from vs, but as they come from his grace, which worketh in vs. And he himselfe saith. *Merces vestra copiosa est in Celis:* your reward is great in heauen, which reward is giuen vnto our workes by Christ, whoe makes our workes worthie thereof.

2. This argument is weake. Christ sufficientlie

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ficiencie merited for man, therfore a man
ought not to meritt anie thinge himselfe,
Christ prayed, Christ suffred, Christ prea-
ched, Christe fasted, and offred himselfe
vnto God for our sinnes ; therfore wee
should not merite ; wee should not praye,
nor suffer ; nor preach ; nor faste ; nor offer
ourselues to God. Whereas Christ merited,
prayed, fasted, suffred, and offered himselfe,
that I should merite, fast, praie, suffer &c.
When as the actions of Christe are our ins-
tructions, and although Christ suffred for
all, yet he left vs, as S. Peter said, an exam-
ple to followe his stepps. And thongh the
meritts of Christe passion are of themsel-
ues sufficient to purchase ; and merite life
everlastinge for all men, yet he would not
haue the efficacie thereof to be applied vnto
vs, vnlesse wee would endeavour by his
grace, to ioyne also our meritts therunto ;
which yet derogates nothinge from the
passion of Christ, for it is more excellent
to obtaine glorie by delets, then without
the same : and therfore our meritts are not
required for the insufficiencie of the meritts
of Christ, but rather are required for the
great excellencie of the meritts of them,
and of his great loue, and charitie towards
vs.

3. Wee saie with the whole catholique
church, the good workes of iust persons,
if they proceede of the grace of God, doe
deserue

deserue and meritte life euerlastinge which doth consiste in the cleere vision, and fruition of God, this is proued by many places of scripture. Gode giveth euerie man accordinge to his workes: and in the Apocalips. I come, and my reward is with me to giue euerie man, as his worke shalbe: & with the Apostle; Euerie man shal receaue accordinge to his owne labour: where in trueth, he spake of the reward of life euerlastinge. And when our Sauiour saith, *blessed be the poore in spiritt, blessed be the poore in hart, he concludes, reioice and be glad, for your reward is great in the kingdome of heauen: in another place he saith. Come yee blessed of my father, I haue bene hungrie and you gaue me to eate, come and possesse the kingdome of heauen. And as the Apostle saith, *qui seminat in Spiritu*, he that soweth in the spiritt or spirituall workes: he shal purchase life euerlastinge: if you will enter into life, keepe the comaundements. Euerie one that shall forgoe howse &c. he shall receaue an hundredth fould, and he shall possesse life euerlastinge. Blessed is that man that suffers temptation &c. when he shalbe tried he shall receaue a crowne of life which God promised to those that loue him. The Apostle saith pietie is profitable to all things haueinge promise of the life, that now is, and of that to come.

Psal. 65.
Matt. 16.
Rom. 2.
1. Cor. 3.

Matt. 5.

Matt. 25.

Gal. 8.

Matt. 19.

4. Some heretiques aunswere these places,

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places, that God giues life euerlastinge to
those that worke well vnto the end, but not
that our workes deserues the same. Vnto
this I replie, when it is said that life euer-
lastinge is the reward of good deeds, and
that by the promise of God it is giuen to
those workes, it is sufficiently explicated,
that good workes doe merite life euerlastinge.
Merites and rewardes are correlatives
which are said to be the promise, hire, or
recompence that are giuen for works, the

Heb. 13. verie woord is declared by S. Paule. And
Ecclos. 16. beneficence and communication doe not
forget, for with such hostes God is prome-
rited; and it is said in another place, all mer-
cie maketh place to euerie one accordinge
Con. Avæ. to the merittes of his woorks. It is auouch-
cap. 16. ed by the counsells. *Debetur merces bonis*
operibus si fiant, sed gratia, qua non debetur,
præcedit, ut fiant. Reward is due vnto good
workes if they be done, but grace which is
not due doth goe before that they may be
done. By the councell of Lateran. *cap. firmi-*
ter de summa trinitate. *Omnis iusti cuiuscunque*
conditionis sunt & statim per opera bona praly-
centes Deo merentur ad aeternam vitam peruenire.

Lateran.
sub Inno-
cent. 3.

Con. Flo-
ren. in de-
creso de
purg.
Con. Trid.
sess. 6: cap.
vii.

All iust men of whatsoever condition they
be, shininge by theire good works before
God, they deserue to come to euerlastinge
life. The councell of Florence saith, that by
diuersitie of workes, one sees God more
cleerer then another. This is proued by al the
fathers.

father. Ignatius, Ireneus, Iustinus, Origines, Basil. Chrisost. Nazian. and Nisse: Tertul: Cyprian: Hillar: Ambro: August: Paulinus: Prosp: Gregorius Papa: & Bernard: as Cardi-
nall Bellarmin cites.

5. S. Augustine saith; *Sicut merito peccati
sanquam stipendum redditur mors, ita merito ius-
titia sanquam stipendum redditur vita aeterna.* As
sinne is rewarded with death, soe iustice is
rewarded with life euerlasting: and as Ce-
lestinus saith. *Tanta erga homines est bonitas Gallia
Dei, ut nostra velit esse merita, qua sunt ipsius cap. 12.*
dona. Soe great is the goodnes of God to-
wardes men, that he would haue to be our
desertes, which are his guifts. He that la-
boures in the seruice of any man, what-
soever he is promised by his bargaine, he
ought to receave the same accordinge to the
promise made: but the iust people doe la-
bour in godes seruice by a bargaine to re-
ceave, *denarium diurnum*, the daylie hire
which is life euerlasting, accordinge the ex-
position of the Doctors vpon S. Mathewe:
therfore almighty God ought to giue
vnto iust people accordinge to his promise,
and accordinge to their desertes, which de-
serts are called. *Merita de condigno, condigne
meritis* as S. Paule saith, I haue fought a
good fight &c. there is layde vp for me a
crown of iustice &c. Glorie is called a
crown of iustice, because it is giuen as the
debt of iustice, and because it is giuen by
the

Matt. 10.

2. Timoth.

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the iust judge in the daie of iuste iudgment.
And in another place God is not iuist that
he should forget your workes; God will
retribyte vnto me accordinge to my iustice.
They did walke with me in white because
they were worthie. That you may be made
worthie of the kingdome of God, for the
which you suffer. The workman is worthie
of his wages. They shalbe worthie of that
world and the resurrection frond the dead.
And in another place. God did assay them
and found them worthie of himselfe. For
life everlastinge is giuen to iust persons as
the reward of theire workes, accordinge to
the 20. ghospeil of S. Mathewe, where *de-
uarins diurnus*, is the daylie pennie or wages,
that is giuen vnto euerie one for his worke;
but it is certaine that those labourers did de-
serue by iustice the daylie pennye, as it is
manifest that the husband man said in that
gospel to one of the laborers; frind I doe you
noe wronge, did not you bargaine with me
for a penny? take your owne and depart in
peace, that is to say; so much must I give
you as I promised and bargained, and vnto
that, and to nothinge else you haue right,
and if I should denie you that, I should doe
you great wronge.

*Ang. li. de
stat. &
grat. ca. 2.
lib. 4. ad-
uers. ful.
cap. 3.*

6. S. Augustine, saith. *Non est iniustus
Deus.* God is not iuist, that he should do-
ceave the iust of the reward of iustice. In
another place he saith. God should be un-
iuste,

juste, if he should not admitt iust people into his kingdome. And S. Bernard saith. *Promissum quidem ex misericordia*, that which was promised by his mercie, must be per-
foured by his iustice. Vnto this agreeth S. Basil sayinge. All wee that frame our life ac-
cordinge to Christes ghospel, wee are as mar-
chants, & by the woorks of the comande-
ments we purchase vnto our selues celef-
tiall possessions. Therfore it is lawfull to
labour, for to purchase the kingdome of
heauen, as the prophett saith. *Inclinavi con- meum &c.* I inclined my hart to keepe these
comauendments for retribution or recom-
pence. It is lawfull also to repose hope and
confidence in our proper meritts secunda-
rillie; although principallie, and cheeflie
wee must repose our hope in God, as in the
cheefest caule, who gaue vs grace and ver-
tue to worke well, as S. Thomas saith. For
if our workes done by godes grace, had
not bene meritorious, why should the A-
postle saie, in doinge good lett vs not
faile, for in due tyme wee shall reape, not
faylinge. And therfore saith he, whiles wee
haue tyme, lett vs worke good to all, but
speciall to the houshould of faith: there be
the workes that are done of a man, that is
in godes fauour. *Qui seminat in Spiritu &c.*
be that soweth in the spiritt, he shall reape
life euerlaftinge. I beseech you brethren,
saith he, that you will walke worthilie,

*Bern. de
grat. &
lib. arb.*

*Basil. in
oratione
super pro-
verbia Sa-
lomonis.*

Psal. 18.

*D.Tho. 2.
2 q. 17.
Ad Gal. 6.*

*Coloff. c. 1.
Rom. 10.*

plea-

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pleasing God, fructifyinge in all good wor-
kes. For these blessed workes done of the
good, doe not only redounde to the salua-
tion of man, but also to the glorie of God,
as it is said in the ghospell. *Sic luceat lux*
vestra coram hominibus, ut videntes opera bona
vestra glorificant &c. Let your light soe shine
before men that seing your good workes,
they may glorifie your father which is in
haauen. So heretiques condemning the
woorks of good men, take away godes
glorie, the good example that wee are bo-
und to giue vnto our neighbors, and Gods
promise to giue life euerlastinge for them,
and consequentlie take awaie mans ende-
avour and labour in the exercise of them,

Petr. 1. which is against S. Peter sayinge. *Fratres*
magis satague, ut per bona opera &c. Wher-
fore brethren endeuor the more that by
good woorks you make sure your vocation,
and election. And finally take away all
christian religion, which is nothinge else
then precepts, admonitions and councells,
to imploie our life and our lymmes in the
exercise of them. Vnto the riche people
Christ biddeth them to make vnto them-
selues freindes of the Mammon of iniquity,
that when they faile, they may receave them
into the eternall tabernacles. Vnto all sortes
of christians he proclaimeth and diuulgeth,
that vnlesse their iustice abound more then
that of the Scribes and Pharisees, they shall
Mat. 5. not

not enter into the kingdome of heauen.

7. Wherfore the puritie and sanctitie of life in the professors of this christian catholique religion, which not onlie with subtile arguments and craftie deuises rather suggested by the diuill then inuented by man, heretiques impugne, but also with al the straungeſt lawes, the feuerest policies, and the crueſt persecutions that euer were, or could be inuented, or imagined, or apprehended by any creature, they goe about to overthrowe and confound, the reformation of their manners, the mortification of their paſſions, their angellicall conuerſation in their behauour, their blessed and heroiſtall reſolutions in ſuffring all exquifite torments in the defence, teſtimonie and conſirmation thereof, their morall life adorneſt and replenished with all morall and ſupernaturall vertues, their eminent learnings and ſcience, tempered with all humilitie of ſpiritt voide of pride or ambition, their admirable and incomparabele workeſ of charitie, pietie, and deuotion, which is the life and fruites of true and vnablemiſhed religion, haue bene motiues vnto the gentiles, pagans, yea and to the ſtiff-necked Iewes themſelues to abandon their idolatrie, and to imbrace this christian religion.

8. That theſe blessed endeouours and workeſ of charitie are the badge and diſtinctiue token of the true religion of christian

Catholiques by which their conuerſation
ſhould be acceptable vnto God, gratefull
vnto their neighbors admirable to pagans,
terrible to the diuills, and offensiuſe, hurtfull
or ſcandalous to none. S. Paule auoucheth
the ſame. I prisoner, ſaith he, in our Lord
beſeech you, that you walke worthie of the
vocation in which you are called with all
humilitie and midernesſe, with patiencie, ſup-
portinge one another in charitie, carefull to
keepe the vnitie of the ſpirit in the bonds
of peace. And in the ſame chapter he ſaith, I
tellifie in our Lord that nowe you walke
not as the Gentiles walke in the vanitie of
their finne, hauinge their vnderstandinge
obſcured with darcknes, alienated from
the life of God, by the ignorance that is in
them, who diſplayinge haue giuen vpp
themſelues to impudicirie, vnto the opera-
tion of all vncleanness, vnto auarice, but
you haue not ſoe learned Christ. Lay you
awaie accorſdinge to the old conuerſation
the old man which is corrupted accorſdinge
to the deſires of error. For before the ca-
tholique christian religion came into the
world, it was nothiſe elſe, then a dun-
geon full of all filth, a denne of theeuſeſ,
and moſt wicked liuerſ: a fayre or markett
where there was nothinge to be bought but
all kind of crafte, deceite, & diuiliſh inuen-
tions: a ſchoole where there was nothinge
elſe to be learned, but to lett loose the ray-
nes

Ephes. 4.

1. Pet. 4.

3. Rom. 1.

21.

nes to all voluptuous pleasures, beastlie appetites, and inhumane concupiscence of vnspeakeable and shames impudicitie, of beastiality, and Sodomiticall riotousnes, not only of the gentiles, but also of the Lewes themselues, who had the knowledge of God. Therfore Isayas the prophett did compare the people of those ages, with dragons, serpents, woolues, lyons, beares, and Basilisks, and for that cause he called the world at that tyme the land of wast, dried, sterill, without tillage, which was no thinge else then the denn of wilde beasts, the caue of serpents, the brothell howle and stewes of all filthie liuers: but the christian religion and preachinge of Christes gospell, not only by miracles, but by the sanctitie and holines of the liues of the prechars, did conuerte wolues into sheepe, lyons into lambes, serpents into doves, and wilde fruitles trees into most florishinge braunches, bearinge euerlastinge fruicte, as the said prophett laid, that there should be a tyme, that the desert should be translated into a pleasant orchard, and the drie withered soyle voyde of trees or heabes, into a place of pleasure, which doe signifie by this comparison the pulchritude and the beautie of the sanctitie of such as should florish in the world by the christian catholique religion, and the true preachinge of his religious gospell, and soe the sonne of

God did appere that he shoulde dissolve the
the works of the diuill. Iob.1.Ioh.3. which
he hath done by his owne passion and
death, as also by the preachinge and ver-
tuous life of his seruaunts.

9. If any man will knowe further of
this matter, lett him reade ecclesiasticall his-
toris which doe treate of the same, relating
the liues of the holie Sainctes and fathers,
which liued in the wildernes, and the Chro-
nicles of the holy orders of religion, where
he shall haue abundante stoare of holy
Bishoppes, Confessors and Virgins (which
haue crucified their flesh with the vice and
concupisience thereof) innumerable store
of blessed Moncks, whereof some liued in
their conuents, some other segregated and
estranged from humanie societie, where
they liued rather like angells then like
men, whosoeuer I say shall reade oter the
liues of these people written by the best
wytnesses that euer were, he shal there be-
hold, howe they haue spent whole nighthes
in deuoute prayers, alwell vocall as men-
tall, without sleepe, hauinge noe other
bedd then the earthe. He shall see that the
Cells of these fathers were soe narrowe,
that they shoulde seeme rather sepulchers
then Cells. He shall vnderstand that many
of them had noe other meate then bread
and salt with water and with Rootes of
hearbes, that as Saint Hierom writes, to
taſt

tast of any thinge boiled vpon the fire was counted riotuousnes, he shall perceave such pouertie in their attire that it cannot be more, such was their recollection and retired life wherein they were estranged from all inordinat affection and passion, in which they vsed such wonderfull mortification, as they would not suffer their neerest in blood to approach vnto the. What should I declare their constant abidinge and perseveraunce in continuall prayers without weariness, their spiritual exercile without loath-somnes, their discomfortable solitarines without gruding, hauinge noe other company then that of wilde beasts, vglie serpents and fierce lyons, which with a confident hope fixed in God, they tamed and ouercame. This life was so admirable and soe supernaturall, as they without supernaturall helpe and grace of God could not endure it. What should I speake of their constant sufferinge of all kinde of exquisitt, and cruell torments, how many battells they fought, howe gloriouſlie they haue triumphed ouer the world and the diuill, and all their wicked instruments, and ministers.

10. When our Sauiour gaue vs a caueat *Matt. 7.* of false prophetts, he gaue vs noe other token to discerne them, then by their fruictes, and woorkes. Doe men, saith he, gather grapes of thornes, or figgs of thistles, euen souerie good tree yeldeth good fruictes, and

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the euill tree yeldeth euill fruicte. Are not
you those false prophetts whose religion is
most falle, in asmuch as noe good fruicte
came euer into the world by it, noe refor-
mation of our manners, noe amendment
of our liues, noe mortification of our pas-
sions, noe restraint of our filthie appetites,
noe motiue or impulsive meāes that should
stirre vs vpp vnto any deuotion, but rather
giuinge vs all libertie to dissolution, and to
all wanton exercise? Haue you not taken
awaie all the Euangelicall Councells of
our Sauiour in his ghospell? Haue you not
forbidden all vowes and votaries, all Sacra-
ments and sacrifice? Haue you not quite ab-
olished confession of our sinnes? inward
contrition in our harte? and externall sa-
tisfaction, and restitution outwardlie? char-
itie from our harte? and mercie from our
workes? pietie from our soules? and humili-
tie from our spiritt? and consequentlie
all consolatiō from our afflicted consciences,
with the damnable libertie of your wan-
ton and lasciuious ghospell as is auouched
by the cheefest professors thereof? For after
this manner doth Smidline speake. *vt totus*
mundus cognoscat eos non esse papistas nec bonis
operibus quidquam fidere &c. That all the
world may knowe that they be not papists,
neither that they care for good works, they
exercise none at all. And hauinge reckened
infinite wickednesse of them, this kinde of
life

life (they say) the ghospell hath taught the: thus he. Erasmus in his epistle ad Neocomum, saith . Profer mihi &c. Tell me I pray thee, what man was euer made any thinge the better by that ghospell : was there any epicure or gurmandizer made sober or temperate, or any vnchaſt or shameſleſſe fellowe, become chaſt, or honest, or ciuell made gentle, or extortioneer perſuaded to become liberall, or the cursed to become blessed, but I can ſhewe you many made worse then themſelues.

Epifta.
Er. ad
Neocomiū.
1529.

II. Luther the roote of all these Ruga- Luth. in
muffines hath thele wordes; mundus indies poffilla
ſit deterior &c. The world (ſaith he) is eue: ſuper t.
rie daye worse and worse, now men are Dominic.
more greedie of reuenge, more couetous, aduenſus.
more remote from all mercie, more immo-
deſt, more indiſciplinable then they were
in poperie. Thele be Luthers owne wordes.
As touching their learninge or knowledge ſtanc. lib.
in diuinitie, Francis Stancarus witneſſeth de trinita-
one of their prophetts, one Petrus Lom- te & me-
bardus is more worthie then one hundredth diaatore.

Luthers, two hundred Melancthons, three
hundred Bullingers, foure hundredth Mar-
tyrs: fiue hundredth Caluines. Who all if
they were pounded in one morter, there
could not be beaten out of them one ounce
of true diuinitie, elſeſiallie in the articles
of the trinitie, incarnation, mediator, and
ſacraments.

12. You see what testimonie yourowne prophett doth beare against you, looke to all those countries where they haue stirred vpp their tragedies, was there any countrie the better for this ghospele, or was the wicked life of any one reformed by it, or were the professors themselves amended any thinge in their wicked liues by it? Compare the wicked life of the professors of this newe religion, with the vertuous life of the holie fathers that haue planted the religion that wee profess.

No kinge
dome gai-
ned unto
thirst by
the woord.

Haue they not shined in all holines of life, in all heauenly conuersation, by which they haue allured the hearts of faithles and stiffe-necked gentiles, did they conuerte any kingdome vnto Christe by the sword, haue they euer surprised citties or ouerthrownen kingdomes, or euer brought with them armies into the fielde, no, not by the sword but by godes word and humilitie of spiritte haue they ouercome the deuill. Was not Luther a professed Fryar many yeares, who beinge giuen to loolenes of life, did transgresse the lawe of God in breakinge his vowe by which he consecrated himselfe to serue God in helines of life and continencie of body all the dayes of his life, whoe rann awaie and tooke a Nunne with him out of her Cloister? Was not Iohn Caluine the fire brad of France and Scotland and other countries alsoe, he being a priest, for Sodomitticall wickednesse bur-

burned in the backe, and continewinge his wicked life stil, in that filthie sinne surprised Geneua; Was not Beza his next successor giuen to that wicked and abhominable sinne with a boy called Andebertus, and that manifestlie. And to defend their wicked liues and filthie sensualitie, they cast forth poisoned doctrine, as that vowes and votaries are not made by the lawe of God, that wee are not iustified by works done by Gods grace, and that the same be not meritorious before God, but that wee are iustified by faith only, & that all our woorkes though never soe good are sinfull before God: that to bridle or restraine our filthie desires, is to resist Gods ordinaunces, that God is the cause of all euill, and that from him all mischeefe comes. Therfore they take away free will from man, saying that man doth not concurre to his owne iustification, with many such damnable heresies which were to long to relate, and whether these be false prophetts who bringe into the world such poisoned doctrine, lett euerie man iudge, at least lett him take heede that his soule be not poisoned therewith, in followinge their liues or imbracinge their cursed heresies, out of which as our Sauiour witnesseth noe good fruite can bud forthe, and consequentlie noe meritorious works of religion or charitie can wee euer expect at their handes.

The absurdtie of this doctrin, that every one should assure him selfe that he is predestinated vnto life euerlastinge, and that wee ought to be soe certayne therof as wee should not once feare the contrarie, or to misdoubte the same, is discussed.

CHAPTER V.

Sep. 9.

1. **H**is doctrine is most false, wicked, and hereticall, fith the holie scriptures saie. *Cogitationes mortalium timida & incerta prouidentia nostra.* The thoughtes of men are fearfull, and their prouidence is vncertaine, by reason that the bodie which is corrupted doth agrauate the soule, beinge in great danger by reason of the inclinations of the flesh, occasions of the world, and tentations of the devill, and wee being in the countrie of ourenemies, wherupon S. Bernard saith, *faciles sumus ad seducendum, debiles ad operandum, & fragiles ad resistendum:* wee are easie to be seduced, weak to worke and labour well, and fraile to resist manfullie and couragiouslie. And soe our Sauiour said to the Apostle. *Neminem per viam salutaueritis.* You shall salute none by the waie, as S. Vincentius expoundeth. *Saluum dixeritis viatorum,* to him that is a poore pilgriime or stranger, you cannot assiure his saftie without

Luc. 10.

Ser. 11.
post tri-
mis.

out danger, nor securitie without feare, for the shipp is not safe without feare in dangerous seas, otherwise wee should not be admonished. *Lauda post mortem, magnifica post consumationem;* prayse none before his deathe, nor magnifie any before his end.

The scripture confirminge the same. *Nemo* *Eccle. 9.*

scit virum odio, vel amore dignus sit, sed omnia
in futurum seruantur incerta: None knoweth whether he be worthie of hatred or loue, when all things are reserved in tyme to come. And therfore the Apostle which was one of the greatest Saintes that was, saith. *Nihil mibi conscient sum, sed tamen in hoc non* *iustificatus sum:* I am not guiltie in conscience of any thinge, but I am not iustified herein. The Apostle durst not assure himselfe that he was iustified, neither would he iudge whether this thoughtes were pure or noe, but the trial thereof he left to Gods iudgment. And for this cause wee are wild to worke our saluation with feare and tremblinge.

2. As for predestination which is almighty God his election, foresight, purpose and decree of his deare children, as alsoe his other actes touchinge their vocation, inspiration, illustration and illumination of them, and consequentlie their iustification, and last of all their glorification, wee doe not denie but it ought to be reuerenced, and embrased of all men with tremblinge, feare and

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& dreadfull humilitie; but that wee should
not cast our selues with headlonge fall into
any precipitat madnes, and presumptuous
malipartnes; for this hath bene the gulfe,
wherein manie proude persons, aswell at
this tyme, as before haue by godes iust iud-
gement perished: groundinge thereon most
execrable heresies, and damnable blasphem-
ies against godes mercie, good life, free
will, humble behauour and religious chris-
tian modestie. S. Paule hath these wordes
of predestination, whome he hath forknow-
wen, he hath also predestinated to be made
conformable to the Image of his sonne, that
he might be the first borne in many bre-
thren, and whome he hath predestinated,
them also he hath called, and whome he
hath called, them also he hath iustified,
and whome he hath iustified, them alsoe he
hath glorified. S. Augustine answereth those
that are curious of Gods fore-knowledge
and decree, who saith. *Si queras &c.* If any
man will aske wherfore God doth make
choise more of this man, then of that man,
lett him search godes inscrutable and
unsearchable iudgment, and in that search lett
him take heede of a headlonge fall. It is true
that God hath elected his people before the
constitution of the world, accordinge to the
Apostle, but he said afterwardes that they
should be holie and imaculate in his sight
in charitie: for in godes predestination are
implied

Rom. 8.

Rom. 8.

Ephes. 2.

implied and inuolued, good life and works
of mercie done by godes grace ; It is an in-
fallible and theologicall rule , when God
ordaines any end, he ordaines meanes with
out which wee cannot come to that end,
as God hath ordained his glorie to be the
end of man, soe he ordained grace, and the
works done by that grace, to be the meanes
to obtaine it.

3. If a kinge will make any of his noble-
men gouernour or deputie of any prouince
or kingdom, it must be vnderstood that he
must obserue iustice, although it be not ex-
pressed in his patent: if God doth predesti-
nate vs, it must be vnderstood that he shoulde
give vs his grace wherby wee shoulde be
iust, and worke by that grace and our ende-
uours, our iustification, & therfore S. Peter, 1. Pet. 1.
saith. *Fratres magis satagit ut per bona opera*
certam vestram vocationem & electionem faciat is
&c. Wherfore brethren, labour the more
that by good works you may make sure
your vocation and election, for in doinge
these thinges you shall not finne at any
tyme. Was not S. Iohn saued by his inno-
cence, and Peter also saued by his pennaunce,
for the end of man was never ordained
withour wayes or meanes to come to the
said end ; And therfore you must not saie
God hath ordained my end , and I will not
endeuour my selfe to come to that end o-
therwise you take awaie the one halfe of

pre-

120. Lib. III. *The Theater of Catholick*
predestination, that is to say, the waie and
meanes appointed for the same. And ther-
fore S. Gregorie saith. *Ipsa perennis regni*
pradestinatio &c That euerlastinge and end-
les predestination of godes perpetuall
kingdome, so it is of the omnipotent God
disposed and determined, that vnto the
same the electe may approache by their
owne labour, that they maye aske by their
deseretes that which the omnipotent God
before the world, was dispoted to giue, if
you will not goe to hell, take away your
sinnes and amend your wicked life, and
thither you shall not goe, otherwile, *re im-*
pis à mala, woe be vnto the sinfull through
his wickednes, and confusion be vnto him
for his iniquitie.

4. Neither ought wee to saie, almighty
God knoweth all things to come, & whe-
ther I shalbe saued, therfore I ought nor to
labour my selfe for my saluation. God
knoweth that this daie you shal dyne, ther-
fore you ought not to prouide for dinner,
God knoweth that you shalbe cured of your
disease, therfore you ought not to prouide
any medecine for your cure, God also know-
eth that the kinge shall haue the victorie a-
gainst his enemies, that the husband shall
haue a good haruest of corne, that the mari-
ner shall arrive safe in Spaine, that Christ
should escape the bloudy handes of Her-
od, therfore neither the kinge should le-
ue

Greg. 1.
Dialog. &
ponitur d.
23. q. 4. 2.

uie an armie , nor the husband man sowe
the seede or till the grounde : euен so the
meaneſ are to be vſed to purchase the vic-
torie, and to fill the barne with corne , and
to ariue ſafely in Spaine , and to be ſecure
from Herod. Vnto this agree the holy ſcrip-
tures, that predeſtination and godes fore-
knowledge, takes not away mans free will
and endeouours. *Deus ab initio conſtituit homi-*
minem & reliquit eum in manu conſiliū &c. God
from the beginninge made man and leſte
him at his owne choyce . He hath putt be-
fore vs his precepts and comaundements,
if we will keepe the comaundements they
will keepe and preſerue vs; he hath putt
before vs fire & water, vnto which of them
we liſt we may ſtretch forth our arme , for
before vs he hath placed both good & euill,
life and death , of any of which man may
take his owne choyce .

Eccl. 5.

5. S. Paule was predeſtinated, yet ſpa-
reth not to ſay. *Castigo corpus meum &c.* I
chaſtice my bodie and I bringe the fleſhe in
ſeruitude to the ſpiritt, leaſt that preachinge
to others I ſhould become reprobaſe my
ſelfe, therfore wee may ſee, that our owne
good endeouours, which godes holie grace
doth worke with vs, are not excluded from
our election, but thoſe workeſ are both the
meaneſ, and effects thereof, and therfore it
is a deſperate follie, and a great ſigne of re-
probaſe and damnable perſons to ſaiſe, if I
be

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be predestinated, doe what I will I shalbe
saued. Did not Christ promise and assure
his disciples of the cominge of the holie
ghoast, notwithstandinge did not those dis-
ciples with the devout weomen and the
blessed Virgin, continewe together in pray-
ers and fastinge, disposinge themselves to
receauue the same? Neither in their prayers
or fastinge did they misdoubt the cominge
of the holie ghoast, accordinge as our Sa-
uiour promiled the same, notwithstandinge
they knewe that they ought to prepare
themselves to be cleane vessells fit for the
receipt thereof. Yf the Pope shoulde pro-
misse vnto you to fill your vessel full of Bal-
me or Christme, which are most pretious
liquores, if you will bringe an unclean ves-
sell vnto him, he will not giue vnto you
what was promised, for in his promise was
included that you should bringe a fit and
cleane vessel to receauue the same. Soe
Christ notwithstandinge he promised to
fill their consciences, vnderstandinge, me-
morie, and will with the balme of the ho-
ly ghoast, yet the Apostles ought to haue
their consciences and their soules withall
the powers thereof, cleane and voide of all
filth of sinne and wickednes to receauue the
same, for such as are predestinated are writ-
ten in a white paper in golden lettres as S.
Vincentius saith: neither only the persons
soe predestinated are written there, but also
the

the works and meanes by which they are saued and predestinated, videlicet that such people shalbe baptized, that they shalbe mercifull, patient, chaste, godlie and penitent: euen soe such as are damned are written in a blacke parchment, not only the person but their works, by which they be damned and reprobate, that is to say, that he is cruell, leacherous, impenitent, proude, couetous. &c.

*Whether the holie scriptures be for protestantes,
and not for papistes, and whether we relie
vpon Traditions, not warranted
by holy Scripture.*

CHAPTER I.

Si. Cyril doth answere this ob-
jection saying. *Omnis heretici
de scriptura diuinitus inspirata, sui
colligunt erroris occasionem: all
heretiques do founde their errors vpon the
Scriptures which were infused by God,
which wordes were pronounced in the
generall councell, and are inferred in the
councell of Calcedon.* S. Augustine also
doth confirme the same saying. *Non aliunde
natas esse hereses, & quadam dogmata per-
uersitatis illaquentia animas, & in profundum
principiantia nisi cum scriptura bona intelligan-*

Epist. 13.

Aug. trac.
18. in 10.

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tur non bene, & quod in eis non bene intelligitur,
etiam temere & audacter assertur: heresies and
other peruerse opinions, infectinge and in-
tanglinge our soules, euen to the deepe pitt
of confusion; doe springe of noe other roote
then when good scriptures are ill vnder-
stoode, and the badd vnderstandinge ther-
of, is bouldly and rashlie applied. S. Am-
brose doth likewise declare the same, say-
inge. *Hæretici per verba legis, legem impugnant.*

Ambro. 3.
ad Tis. 5.
S. Hil. in
lib. ad
Conf.

Lib. 10.
de Trinit.

Hiero ad
Lucif.

Orig. hom.
g. in Exo.

by the wordes of the lawe it selfe, the he-
retiques doe impugne the lawe. S. Hillarius
also saith. *Neminem hæreticorum esse qui se non*
secundum sacras scripturas predicate eas que
blasphemat, mentatur, there is noe heretique
that doth not alleadge falsy the scriptures,
for his blasphemies. Allo he saith, de intelli-
gētia heresis fit, non de scriptura, sensus non sermo-
nus crimen: heresie is of the vnderstanding, not
of the scripture, the fault is in the lense, and
not in the word, vnto which agreeth S. Hiero-
rom. Neque sibi blandiantur &c. Lett them
not flatter themselues, if they alleadge or
affirme anythinge of the scriptures, when
euен the deviill hath alleaged the scriptures
for his purpose. The scriptures saith he, doe
not confiste in readinge of them, but in vnder-
standinge of them. Origines also decla-
reth the same, laying. Non rād &c. Somti-
mes the diuill doth wreast godes wordes
from many, for that there is nothinge soe
holie but the enemy of mankinde, doth a-
buse

buse the same to the destruction of man.

Tertulian also saith, *de scripturis agebant, de scripturis suadebant &c.* They pleade the scriptures, they persuade the scriptures, they inculcate the scriptures, vnto this they moue some at the first dashe, they wearie the stronge, they confound the weake, and men of indifferent iudgment they dismiss with scruples. Thus far Tertulian: soe the Arian heresie, the Macedonian, the Nestorian, Eutichian, and all other old heresies, would allowe nothinge but scripture: and last of all, these newe phantasticall heresies, doe grounde all their turbulent spirittes, and singuler, maleperte, and headie deuiles, vpon holie scriptures.

2. For example, Luther in his first booke against Zuinglius saith that amoungest Zuingilians, the Zuingilians themselues concerning these 5. wordes there arose tenn severall sects of different religion. *I meahe, hoc est enim corpus meum.* Stanislaus Rescius hath deuided the hereticall sects of this tyme into two hundred and 70. different heresies, euerie one alleadginge scripture for his owne fancie. Theodorus did reckon 76. heresies in his owne tyme. S. Augustine also did reckon 88. heresies vnto his owne tyme. And vnto Luther his tyme there were 290. sortes of heresies, all which did alleadge scriptures. Yea was there euer any heresie that did alleadge more scriptures for

270. sortes
of heresies
in this
sime.
*Lib. de
her. fa-
bulis.*

*Anz. lib.
de heres.*

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her selfe, then that of the Arians; did not
the Iewes alleudge lcriptures against Christ,
that he shold not be holden for a Prophett?

John. 7.

Scrutate scripturas, & vide quia a Galilea propheta non surgit, search the scriptures, saie they, and behould that a prophett doth not arise from Galile: and by scripture they did endeavour to prove that he was worthie of deathe. *We haue a law say they, and by our lawe he ought to die, because he made himselfe the sonne of God.* Did not Julian the apostate alleudge scripture as S. Cyril saithe, lib 10. in Julianum for visitinge Martyrs Reliques, alleadginge that place of S. Mathewe 23. that the Scribes, Pharisies, and Hipocrists are like to whits monuments, and they ought not to visit them &c. Also he alleadged many places of scripture as Math. 5. Ro. 12. 1. Cor. 6. Math. 10. against the christians for repininge against him for takinge away their goodes, but to beare all tyrannicall oppressions patientlie. Did not Osiander a cheefe secretarie alleudge 20. different opinions touchinge the article of Iustification, and at last he cited his owne opinion, contrarie to them all?

3. Of all these sectes it is saide. *Obscurum est insipiens cor eorum, dicentes se esse patientes, stulti facti sunt.* Their foolish hearte is darkned, sayinge themselues to be wise, but they be made fooles; for heretiques can neuer

neuer haue the knowledge of the scriptures.

In maleuolam animam non introibit sapientia, Sap. cap. x.
nec habitabit corpore subditu peccatis, true
 knowledge shall not enter into a wicked
 soule, nor lodge in a bodie subiect to sinne.
 Therfore the prophett saithe. *Discam in via*
immaculata: I will learne in an vnspotted
 waie, and when heretiques through pride,
 and malice, haue most maliciouslie, oppo-
 sed theselues against the catholique church,
 the piller, and foundation of all trueth, and
 haue sought by all wicked and malicious
 meanes to deface the same, wee must not
 thinke they haue had any true knowledge
 or perfect wisdome, for if once a founda-
 tion of a house or a rocke (vpon which are
 builded manie chambers) do fall, all those
 chambers cannot stand vpp: the catholique
 church is the firme rocke, vpon which the
 faithe of euerie christian is builded, if he
 once fall from the church he hath no faith,
 nor any vnderstandinge of the scriptures,
 and therfore S. Augustine saith, he would
 not haue beleueed the ghospell, without
 the authoritie of the church, which beinge
 inspired by the holie ghoast, hath taught
 thinges, which the scriptures haue taught
 the contrarie: as that wee should not obli-
 ue the old lawe, nor obstainge from thinges
 suffocated or straungled and such like: for
 the letter saith S. Paule killeth, but the spi-
 ritt quickneth. And as the letter in the old
 lawe,

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lawe, not trulie vnderstode nor referred
to Christ, did by occasion kill the carnall
Iewe, so the letter of the newe testament,
not truly taken nor expounded by the spi-
ritte of Christ, which only is in his church,
killereth the heretique, who also being car-
nall, and voide of spiritt, gaineth nothinge
by the scriptures, but rather taketh hurte

Aug. 10.

*10. de 12-
pore & li-
de Spiritu
& liss.*

c 5. 6.

2. Pet. 3.

2. Tim. 3.

by the same; as S. Augustine auoucheth,
for in the newe testament (saith S. Peter)
are certaine thinges hard to be vnderstode,
which the vnlearned, and vnstable depraue,
as also they do the rest of the scriptures re-
their owne perdition: of whom S. Paule
himselfe saith; alwaies learninge and neuer
attayninge vnto the knowledge of the
truth, men corrupte in mind, reprobate con-
cerninge the faith, but they shall pro-
per noe further, for their folly shalbe made
manifest to all, and as Iames and Mambres
resisted Moyses, soe they alsoe resiste the
truche.

4. If Daniell, after that God had reuealed
vnto him thinges to come, concerninge
the militant church, saith. *Ego audii & non
intellexi*, I haue heard, but I vnderstood
not, the Angell said vnto Daniell, *vade quia
clausi sunt, signatique sermones vsque ad pre-
finitum tempus*: Goe your wayes for these
speeches are shutt ypp and sealed vntil the
time appointed, if soe great a Prophett
heard and vnderstode not what he heard,
what

what will heretiques and wicked arrogante presumptuous people, make glosses vpon euerie fillable of holie scripture? Wherfore ^{Aug. Com.} S. Augustine saith. *Sacra scripture &c.* The ^{sp. c. 4.} holie scripture are not knowen to the proude, nor manifest, or playne to boyes; in the begining therof it is easie, but when you enter into it, it is loftie and couered with misteries, and I was not of that capacicie that I might intermedle therin. And ^{Aug. lib.} in another place, he perswaded a yonge ^{de uit.} man learned in humanitie, and Philosophie ^{cred. c. 7.} and other liberall sciences, that he should not rashlie reade holie scriptures, sayinge to set vpon Maurus a Comedian, or Teréce, because thou hast noe skill in poesie, thou darest not without a master, and to vnderstand him beinge a comon poett thou fearest the commentaries of Alper, Cornutus, Donatus, and infinitte others: and darest thou without a guide, or iudge venture vpon holie scripture? which as S. Paule speakeith, ^{2. Cor. 4.} *in ijs qui pereunt relatum est, in them that perishe is hidd, in quibus Deus busus seculi execusat sensum incredulorum*, in whome the God of this worlde hath blinded the myndes of the infidles, that the illumination of the ghospell of the glorie of Christe, might not shine in them, and as S. Iohn saith, ^{Ioh. 3.} the light shined in darcknes, and the darcknes did not comprehend it, the heretiques hauinge not the light of Christes

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spirit which is giuen to the church, nor
true humilitie by which they should obieie
the same, cannot haue the shininge light
of Christ his ghosspell, nor the true vnder-
standinge thereof. *Credite & intelligetis*, saith
the Prophett, beleue the church and you
shall vnderstād the scriptures, vnto whom
almightie God hath giuen the true inter-
pretation thereof, and to noe particular
spirit.

5. S. Hierom beinge soe well learned as
he was, and furnished with the knowledge
of all the tongues, did stumble in many
thinges, for he treatesth in explayninge the
prophettis: the same difficultie S. Augustine
had as he himselfe declares, when he would
expounde that place of scripture of the sinne
against the holie ghoast, and when he alle-
adged many places, he was not satisfied in
them: all so he saith that many obscure pla-
ces be in the scriptures, almighty God or-
dayninge the same, to abate the pride and
arrogancie of man, and to submitt his pri-
uate spiritt, to the vniuersall spiritt of Christ
his church, & therfore Tertul. saith. *Fides te
saluum fecit, non exercitatio scripture*, it is thy
faith that saueth thee and not the readinge,
or exercise of scriptures, the misteries wher-
of are hidden from the wicked, for they be
like Margarittes, and pretious stones, and
which ought not to be giuen to swine, noe
more ought they to be common to euerie
one,

one, and as a holy man saith. *Non intelligendi viuacitas, sed credendi simplicitas te saluum fecit:* it is not the quicknes of vnderstandinge, but simplicitie of beleeuinge that shall sauе thee. *Omnis prophetia* (saith S. Hierom) in *Ezech 45.* prophetts are obscure, what the disciples doe heare inwardlie, the comon people knowes not what is said in them: and accordinge to this the prophett saith, *tenebrosa aqua in nubibus ari*; obscure water in the cloudes of the aier, the ordinarie gloss in that place hath, *obscura doctrina in prophetis*, the prophets are full of darke, and difficult doctrine.

6. Was not the Eunuch Threasurer to the Queene of Ethyopia, exercised in the scripture, and yet he confessed he could not vnderstand them? *Act 8.* Did not Christe interpretate the scriptures to the Iewes and *Act. 8.*
Luc. vlt. his disciples *Luc. vlt.* S. Iohn Christostom vpon that place, *scrutamini scripturas. Christus*, saith he, *Iudeos &c.* Christe did not referr the Iewes vnto the bare, and naked readinge the scriptures, but vnto the diligent examination and inuestigation thereof. S. Hierō saith, that all the Epistles of S. Paule to the Romaines be verie obscure and intricate. Luther himselfe vpon the *Psalme 88. Thronus eius sicut dies cali*: his throane is like the daie of heauen saith; I would haue noe man to presume in my behalfe, that I can vnderstand the *Psalmes* in their lawfull sense,

Lib. 1.
pref com-
ment. in
epist. ad
Alge. q. 2.

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sense, which was never performed of ame,
though never soe learned or soe holie, for
the scriptures must be considered, either liter-
alrie in themselues, or accordinge to their
methode and sense, for in themselues they
speake, and containe things supernaturall
and mysticall, which are hidden from the
capacitie of the vulgar sorte: or if they
should be considered accordinge to their
methode or sente, they should be deuided
into foures kindes of sentes, & vnderstan-
dinge as, *senitus Anagogicus* which is called
the celestiall sente, *Allegoricus* which is
the spirituall sente, *Tropologicus* which
is the morall sente, and *Historicus* which
is the litterall sente. Therfore the prophett
cried out vnto God sayinge, *da mihi intellec-
tum &c.* give me vnderstandinge and I will
searche into thy lawe; *faciem tuam illumina
super serum tuum Domine.* Illuminate my
vnderstandinge with thy grace o Lord: that
I may vnderstand thy word; *sacra scriptura*
(faith Hylarius) *non in legendo sed intelligen-
do, non in praeuaricatione sed in charitate:* the
holy scriptures doe not consiste in readinge
of them, but in the true sente and meaning
of them, not in corruptinge or in praeuarica-
tion of them, but in the charitable inter-
pretation of them. And when S. Augustine
did see the manifest and false applyinge of
them by the Pellagiás, he did appeale to the
Bishopes both of the east and weast.

The scrip-
ture hath
4 senses
or under-
standing,

Lib. ad
Constan.

7. Cal-

7. Caluine saith of the protestantes that *In prefat. ad lectores ex Phyco.* they would haue the scriptures to patronize and support their errors, sayinge . *Ibi quid non inuertunt, quid non deprauant,* what is there but they peruer and deprau ? *Lutheran in hisſt. Sa- cramens. Zwingl. 10. 2. resp. ad Luth.* Luther would not admitt any translation of scripture but his owne translation : noe *foll. 22.* more would Zuinglius his aduersarie. Luther was offended with the printer that did send him Zuinglius his translation, who would not once peruse it, and so Zuinglius with Luther. Kinge Henry the 8. after he made himselfe head of the Church, he caused the scriptures to be translated into English, which afterwards he suppressed and inhibited . Afterwardes he caused another *Fox. in Henri. 8. in fine hisſt.* translation to be made by the authoritie of the parliament Anno regni sui 34. and proclaymed vnder paine of death, that noe other translation should be vsed but that, and this he did to mantayne his opinion . Also when his children, kinge Edward and Elizabeth came to the Crownne and held contrarie opinions, they caused contrarie translations to be published . Vulgar transla- *Fox. ibid.* tions of scriptures profitts nothinge, vnlesse wee knowe the true sense of them, & as for the true sense, the protestantes giue vs no rule at all for the same. For in England they cannott iudge of the controuersie of religion by the scriptures, because they are boüd by their lawes to beleue according to the will

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will and decree of the parlement howse
and of the kinge. And in other protestant
countries, where the parlement or the wil
of a prince is not of force, there are so
many sects and heresies, as they cannot be re-
claymed, euerie one wraesting the scriptu-
res, to his owne priuate, and fantasticall
opinions; for the Protestants, doe not care
for the vulgare translation: vnes they may
peruert the tense thereof, according to their
owne turbulent braines.

8. Neither is there any people, that doe
reverence, and honor the scriptures more
then thole of the Catholick religion. Which
as S. Paule saith, doth renounce the adulte-
rating of the word of God, wicked construc-
tions, deceitfull interpretations, and sinister
application thereof, & which is common
to heretiques (as Luther affirmeth) that
the roote of all heresies hath bene the scrip-
tures, yea he added that the scriptures ought
to be called the booke of heretiques. There
is neither iott, nor sillable in the scripture,
but the catholique church doth imbrace, &
allowe the same as ywritten, and sett downe
by the holie ghoast; and although the priua-
te spirit of some haue thought some booke
of the sacred scriptures not to be canonickall,
yet the whole catholique church hath recea-
ued them; & hath taken awaie that doubte.
Touchinge the booke of the old testament
videlicet Iudith, Tobyas, the booke of wis-
dome;

dome, Ecclesiastes, the two first bookeſ of the Machabees, and of Baruch, as alſo of the newe, as the Apocalips, the Epiftle of S. Paul to the Hebreues, the Epiftle of S. Iames, the 2. of S. Peter, the 2. and 3. of S. Iohn, and therfore the heretiques of this time doe not allowe thoſe, for that ſome in tymeſ paſte haue doubted thereof. Did not S. Tho: doubt alſo of Chrifts reſurrecſtion, and therfore ought he, or wee doubt thereof ſtill, Chrift hauiing mañiſteſtēd hiſ ſcarres and hiſ woundeſ vnto him? Euen ſoe though ſome learned men haue doubted of thoſe bookeſ, yet by the vniuerſall conſent of the church theſe bookeſ were made knowne to be Ca- no니call ſcripture. As concerneſ the booke of Iudith, the councell of Carthage vnder Aurelius Bifhopp thereof, Innocentius the firſt, Gelasius with 70. Bifhoppes, the councell of Florence vnder Eugenius the 4. haue pronounced it to be canonickall, as alſo of the booke of Tobie, Ecclesiastes, and wil- dome. As for the two bookeſ of Machabees, the Canons of the Apoſtles (the author whereof is ſaid to be S. Clemēt) in the ende thereof the two bookeſ of the Macha- bees, are iſerted as canonickall, thoſe two bookeſ are conſirmed by Innocentius the firſt and by the councell of Carthage, and conſirmed by the 6. Generall councell, in ſuſh like manner the ſaid 2. bookeſ are conſirmed, both by the two generall councells, of

Aug. li. 18 of Florence, and Trent, and as S. Augusti-
 de cimit.
 Deic. 16. Iewes, doth allowe the Machabees for ca-
 nonicall: and not onlie S. Augustine, doth
 con. Gaud. epist. lib. 2. produce wittnesse out of them, but also Ire-
 cap. 23. neus, Tertul. Cyprian. Chrysost. and others,
 soe as to doubte of these booke, is rather
 the infidelitie of the Iewes, then the faith
 of the Christians, especially when the
 Church hath onco decreede the same, and
 soe are all the rest of the said booke made
 Canonical by the Church, and by her de-
 termination, which is of greater force to
 allowe, or disallowe of them (as also of the
 true interpretation of them) then all the
 priuate spirittes in the world, vnto whome
 all priuate mens iudgment ought to submit
 themselues. Basill the greate, and S. Grego-
 rie: Naz. being the cheefest divines amoun-
 gest the Grecians, and hauinge cast awaie
 all other booke, they recollected themsel-
 ues, to studie the holie scriptures, the true
 meaninge and interpretation thereof, as
 Ruff. lib. 2. Ruffinus testifieth, they gathered out of
 cap. 9. in the authoritie and comentaries of their pre-
 Eccl. hist. deceffors, & not of their owne priuate pre-
 sumption or proper imagination.

Gal. 2. 9. Did not S. Paule beinge an Apostle,
 Aug. lib. 28. in before he preached the Ghospell, goe vpp
 Faust. c. 4. to Hierusalem, that he might confer with
 Lucc. 2. 2. S. Peter, Iames, and Iohn, and especiallie
 with Peter touching the preaching and ex-
 poun-

poundinge of the Ghospell, for that our Sa-
uiour did praiie particularlie for S. Peter,
that he shoulde not faile in his faith; vnto
whome he promised the alsistance of his ho-
lie spirite? If this soe great a doctor beinge
illuminated by Christe, and receauinge his
ghospell frō him, did neuerthelesse conferr
the same with S. Peter, the foundation of
the ecclesiasticall Hierarchy, the Pastor of
Christs sheepe, the captaine of his armie, the
sonne that shineth in this hemispher of chri-
stendome, and heade of the mystical bodie
of Christe, which is his church, how much
ought others to doe the like, which haue
not so much securitie, nor soe good a war-
rant to be favored and inspired of God, as
he had? Howe can wee thinke or beleue,
that heretiques can vnderstand the scriptu-
res, who haue not the spiritt of God to
instruct them in the knowledge the eof? For
as no member of the bodie, hath the
spiritt of the bodie, vnlesse it be vnted and
ioyned to the bodie; soe noe member of the
mystical bodie of Christ which is his church
hath the spirite thereof, that is separated frō
the same. Wherupon S. Augustine saith;
nihil magis debet christianus formidare &c.

*Aug. tract.
17. in
Iobm.*

there is nothinge that a christian ought to
feare more, then to be separated from the
bodie of Christe, f. r if he be separated and
disunited from the bodie of the church: he
is not a member thereof, and if he be not a

mem-

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member of the same, he is not quickned by
her spiritt, and whosoeuer hath not the Spi-
ritt of Christe, as the Apostle saith, he is not
his, it is the spiritt that quickneth, the flesh
auaileth nothinge. Therfore you beinge
not in the Church, vnto whome the spi-
ritt of God is promised, to direct her in
all trueth, and to guide her from all errors
and heresies, wee ought not to beleue that
you haue the knowledge of the scriptures,
or the true vnderstandinge or interpretation
thereof, for it cannot stande with any rea-
son or rule, that this spiritt of trueth can be
in turbulent mindes, or malicious heades,
Ms. 66. as hetiques be, *qui non requiescit nisi super
humilem, & mansuetum & tremensem sermones
suos: neuer resteth, but vpon the humble,
and meeke, and tremblinge at his wordes
and speeches.*

*Whether every man ought to be iudge of the scrip-
ture, and to rely altogether vpon his owne
judgment touching the interpretation ther-
of, being inspired by the holly ghoast concer-
ning the same.*

CHAPTER V.

2.  His is the asserion of william
Whitakers in his booke against
Cardinall Bellarmin, for that
saith he, councells, fathers, and
popes

popes be men. And the scripture auerreth, all men to be lyare, and so no man can be assured his faith to be certaine and infallible. Wherto I answer, that no priuat man can be assured of the certitude of an infallible faith, and therfore nott of the good spirit, rather then of the badde, by whose suggestiō many are intoxicated with dangerous and damnable opinions, for according to the Apostle. Sathan often times transfigurēth himselfe into an Angell of light, and therfore the holy scripture willeth vs, to be very carefull in discerning of the spiritts, and nott to beleue every spirit, for it is the holy catholike church that wee ought to beleue and obey, which the scripture beareth witnesse to be the piller and firmament of trueth: but it giueth no certitude or evidence of any priuat spirit, or peculiar iudgment of any one in particular, and therfore the holy councell saith. It seemeth good to the holy ghost and to vs, which holy ghoast is said to be nott with euerie particular man, but with the church in generall, and with those that haue charge and direction therof. *Ego vobis cum vsque ad consummationem seculi, euen to the consummatio of the world.* And vnto S. Peter & his successors is said . I haue praid for you that your faith may not fayle; and seeing this priuiledg is given to S. Peter for the good of the church, as the first and cheefe pastor

*2. Corint.**1. Ioh. 4.**Tb. 4.**1. Tim. 3.**Act. 15.**Matt. 18.**Luc. 22.*

O therof

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therof vnder Christ, and to no other in par-
ticuler, as long as the church shall conti-
newe, the praiers and intercession of Christ
shal not be frustrated. And therfore S. Cypriā
affirmeth the fountaine of all heresies to
haue proceeded, for that one priest for the
time being, & one iudg for the time being,
vnder Christ, is not regarded. For which
way, saith he, can heresies be preuented that
they spring not, or being sprong already,
that they be nott extended or encreased,
wher there are so many masters as disciples,
& so many judges as barristers? And for this
cause S. Hierom saith against Iouinian, a-
mongest 12. one is chosen, that a cheef
being ordained, occasion of scisme should
be taken away.

Dest. 17. 2. The tables of both the testaments re-
ferred vs ouer to no particular iudgment,
but altogether to the finall decree and arbi-
trement of the high priest, as it is saied. If
there be any hard or doubtfull iudgment a-
mongest you, goe to the priest of the Leui-
ticall stocke, and to the iudge that shall
be ordained for that time, and he shall
enforme you of the trueth. Whose lippes,
according to Malachias, shall keepe
wisdome because he is the angell of the
Lord of hostes: if he will not hearken vnto
Mal. 2. the Church, lett him be vnto you an
Matt. 18. ethnick and a publican. And in the newe
testament our Sauiour appointed one pastor
aboue

above the rest, vnto which he hath committed the feeding of his flocke, which should haue beeene friuolous if the flocke would nott receaue food from him; Afterwards he ordained pastors and doctors in his church which should be also a friuolous ordinance, if euerie one should be a proper pastor and doctor to him self. And although councells, fathers, and popes are men, so the testimonies of the scriptures may also be taxed with the imputation of humane errors: so were the Apostles and prophets men also, yett wee ought to beleue them because the holly ghost was not a lyar that spake in them; And so the ecclesiasticall councells, fathers, and popes being lawfully assembled together and assisted by the holly ghoast, which in such a case is promised vnto them, did nott erre.

Epbes. 4.

3. Another obiection they bring, saying S. Peter was nott promised vnto the Church to direct the same, butt the holly Ghost which should direct and instruct all the Apostles, and nott S. Peeter. I answer that God promised the holie ghoast as an inuisible and internall doctor and director. S. Peter his visible and externall doctor he left in his church. And therfore S. Augustine saith, after promising the holie ghoast lett no man thincke that he shall so giue the holie ghoast vnto his church in his owne place, as though him self also would nott

Matt. 18.

Iohn. 14.

Aug. in
Iob. 14.

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be with the same, for he auowtched he
would nott leaue them orphanes, but
would come vnto them.

4. And althoughe the holy ghoast was
promised to instruct the Church in all
trueth, yett not without the Father and
the sonne for their extermal worcks, are in-
diuisible: for there is but one indiuisible
substante, and because the Church is a visi-
ble body, so it ought to haue a visiblie viccar
vnder Christ the inuisible head therof. And
therfore he saide vnto S.Peter Ioh. 11. Si-
mon of Iohn, louest thou me more then
these, feed my lambes, which he repeated
thrile, first commanding vnto him his lam-
bes, afterwards his little ones, the third time
his sheepe, and so expoundeth. S.Ambroſe
in cap. vlt. Luc.

5. Nowe the power and iurisdiction
which was promised vnto S.Peter Math. 16.
that the Church should be builded vpon
him, that the keyes of the kingdome of hea-
uen, should be also giuen vnto him, is ac-
complished and performed in the 21. of S.
Iohn, feed my sheep, of whom he is actually
made the generall pastor and viccar.

6. And although the rest of the Apost-
les were lightes and priests, and had au-
thoritie also in the 20. of S. Iohn, yet theirs
was extraordinary which should end with
them selfes, and whatsoeuer authority they
had, was by the sacraments by which they
remit-

remitted sinne. S. Peter had authoritie to bind and loole immediatly, and by him the the Apostles as depending vpon him as S. Thomas saith in 4. dist. 19. q. 1. art. 3. and so he maketh a distinction of the two powers videl. of order, and jurisdiction, the first was equally giuen to all the Apostles. John. 20. and consequently to all priests, but the se-^cond power was principally giue to S. Peeter, and from him to be derived vnto the rest of the Apostles.

How heretiques would faine take aduantage all
tradition, alleadginge for their purpose that
of S. Math. 15. In vaine you worshipp me,
teachinge for doctrine mens precepis.

CHAPTER III.

I. **H**is is it saith S. Augustine that all heretiques doe bragge of, if I should aunswere all such trifles, I should never make an end saith he, soe as he would not aunswere to this place, for he saith that the traditions of the Apostles ought to be of as great force as the holie scriptures. But to those wordes of our Sauiour, S. Basill doth aunswere, saying. *Nil aliud ipsis recepi verbis intelligi, quam quod humanis traditionibus ad mandatum Dei reprobandum, obsequendum non sit*, that nothinge else is meant by thole wordes,

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then that wee ought not obey such traditi-
ons as are repugnant to Godes lawes ; as
many obseruations of the Iewes, and alioe
of the pharisis were then, and the like tradit-
ions of heretiques are nowe: yet we ought
to obey the custome of the church, other-
wise wee should be counted by the wor-
des of Christe, as Ethnicks and Publicans.
But the traditrons deliuered to vs by the
pastors and fathers thereof, which are the
foundation of our faith, and which are not
repugnant to Godes precepts, nor to his
lawes, or scriptures, but doe rather confir-
me the same, are not meant by those wor-
des: for Godes worde doth not consiste
onlie of the scripture, but also of tradition,
for such as were old heretiques did not
gainsaie the written word, but because they
did not beleue the tradition of the church,
and the definition thereof, they were soe
counted, and accursed.

*Upon
what oc-
cation be-
reſe did
growe.*

2. That the sonne is of the same sub-
tance with the father, the catholique fathers
haue defined by godes word: but because
the heretiques did not finde the same writ-
ten, they would not beleue the church,
which did grant it was nor written, but deli-
uered by tradition. Soe as you may see
the difference betwixt the heretique, and
the catholique. *Felix Pontifex*, writinge to
Benignum 130. yeares before the councell of
Nycos faith, that it was an Apostolicall tra-
dition,

dition, that the sonne was of one substance with the father, and that the holie Ghoast is to be adored, as the father and the sonne, and that he is of the same substance with the father; and when the same heretiques did aske where it was written, the church did answere them, that it was deliuered, vnto them by tradition which two pointes continued afterwardes by the 2. councell of Nyce and Conftinople. Also in the coun-
*Articles
of faith
by tradi-
tions.*
council of Ephesus, that the blessed Virgin Ma-
rie should be called the mother of God. In the councell of chalcedon, that there are two natures in Christ. In the 3. councell of Constantinople, that there are in him two wills, and two operations. In the second councell of Nyce against heretiques, that the church should vle Images. In the gene-
rall councell of florence, that the holy ghoast proceedeth from the father, and the sonne; And when heretiques did relie all vpon the scripture, the catholique fathers did conuince their interpretation of scriptures, by tra-
dition of the successiue doctors and fathers in all ages. The tradition also that easter daye should be obserued vpon the sondae next after vnto the 14. daie of the new Moone (as some doe write) S. Peter and S. Paule ordained; so as in all pointes of doc-
trine wee recurr to the tradition of our an-
cestors: and when you teache that all thinges are don by necessitie, & not by the free will

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of man, wee recurr vnto the succelsive age,
and wee find out, that the first author was
Symon magnus, next vnto him was *Marcion*,
next vnto *Marcion*, was *Manichæus*, next
vnto him, was *Petrus Adelhardus*. Next
vnto him, was *John Wicklief*. Next after
whome followed your great master *Martyne Luther*: so that we find in all antiqui-
tie of tymes, that this doctrine was detested
by the holy doctors, that liued in those
ages.

*Tradition
of profes-
sances.*

3. Againe when you obiect vnto vs
your tradition of your imputatiue iusti-
cie: where you say that our faith is imput-
ted vnto vs by the iustice of Christ, as if it
had bene our owne iustice, as also that eue-
ry one vnder paine of damnation is bounde
to beleue, and to be certaine that his sinnes
be forgiuen him, & that he should not mis-
trust his proper infirmitie therein; also that
not any one is iustified, but he that beleues
for certaine that he is iustified, and that his
iustification and absolution of his sinnes, is
effected by faith onlie, without any rela-
tion to the Sacraments, and that euerie one
is bound to beleue, that he is in the num-
ber of those that are predestinated, and that
by all infallible certitude he hath the guisfe
of perseuerance to be the true seruante of
God vnto the last gaspe of his life: this and
such like wee can not find in the scriptures,
nor in the fathers, nor in the doctors of
the

the churche, but rather the contrarie, and that which the holie catholique churche calles pennaunce, you call terror of conscience, and that which she calles Sacraments and sacrifice, you call it the Lords supper: wee search the fathers, and wee can finde noe such wordes, and although somtimes they make mention of the supper, yet more often doe they call the same a sacrifice. Did not S. Paule wish Timothy to keepe his depositum & to auoide the prophane nouelties of voices and oppositions of false tearemed knowledge? For the scripture is not subiecte to loftie skill, or arrogant or presumptuous mindes; who I pray hath greater skill or knowledge and vnderstandinge of the scriptures then the deuilles, and yet it auaileth them nothinge, because their mindes are possessed with malice, and their hertes are emptie of charitie, soe as men doe not sinne so much by the ignorance of the vnderstanding, as by the malice of the will, and accordinge to S. Augustine the summe & scope of all the scriptures is charity: who soever saith he that seemes to vnderstād the scripture or any parcell thereof, soe that his vnderstandinge doth not edifie that knott I meane the loue of God and our neigbors, he hath not as yet vnderstoode the scriptures.

*All things
perverted
by the pro-
testants.*

*Aug. de
doctrina
Christi, an.
cap. 35.*

4. Now all your manner of administration, and ministerie, is your owne tradition and

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and inuention, without scripture or warrant
of godes worde, but the traditions of the
Apostles and ancients, and all the preceptes
of holie churche, were comaunded to be kepte,
and they are not prescribed by man only,
but are made by the holie ghoast, ioyninge*

Zec. 2.37. with our pastors in the regimente of the

*Matt. 18. faithfull, where Christe saith; he that heareth
you, heareth me, and he that despiseth you,
despiseth me, they are made by our mother
the churche, which whosouer obeith not,
wee are warned to take him as a heathen. S.*

*2. Cor. 3. Paule willed the people to keepe the decrees
that were decreede by the Apostles and auncientes
at Ierusalem, he commaunded the
people to keepe the preceptes of the Apostles.
You are, saith he, written in our hartes, not
written with Incke, but with the finger of
the holy ghoast. S. Paule wrote many things
not vttered in any epistle, as some of the
Apostles wrote the christian religion in the*

*Iren. 1.3.4 hartes of their hearers. Wherfore Ireneus
saith, what if the Apostles also had lette
noe scriptures, ought wee not to followe
the order of the tradition, which was then
deliuered vnto them, to whome they com-
mitted the church, to the which many na-
tions of those barbarous people that haue
beleeued in Christe, doe consente without
letter or inke, hauinge saluation written in
in their hartes, and keepinge diligentlie the
tradition of our elders, and soe S. Hier. saith*

cont.

cont. Heres. 9. The creede of our faith and hope which beinge deliuere by tradition from the Apostles, is not written in paper and Incke, but in the tables of the hearte: and this is in the church booke also, wherby & wherein sheweth faithfully all trueth in the hartes of those to whome the Apostles did preach. And therfore S. Paule saith, *1. Thes. 2. 15.* Brethren stande & hold the tradition which you haue learned, whether it be by worde or by epistle, not only the thinges written and sett downe in the hollye scriptures, but all other truethes and pointes of religion vttered by worde of mouthe, and deliuere and giuen by the Apostles to their schollers. And so S. Basil saith thus. I accompte it Apostolique tradition to continue firmlie euен in vnwritten traditions: and to proue this he alleadegeth this place of saint Paule in the same booke cap. 17. and saith, if wee once goe aboute to reiecte vnwritten customes, as thinges of no importance, wee shal ere wee beware endamage the principall partes of our faith, and bringe the preachinge of the ghospell to a naked name. and for example of thele necessarie traditiones, he named the signe of the Crosse, prayinge towardes the easte, the wordes spoken at the eleuation or shewinge of the holy Euchariste, with diuers ceremonies vied before and after baptisme: with three immersions in the fonte: the wordes of abrenunciation

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ciation and exorcismes of the partie that is
to be baptised; and what scripture saith he
taught these and such like? None trulie, all
cominge by secret and silent traditions, &c.*

*Hieron. in
dialogo.*

*Lucife. c.
4. Epist. 4. Epist.
cam. Luci.*

32.

*S. Hierome reckneth vpp diuers, such like
traditions, willinge men to attribuit to the
Apostles, such customes as the Church hath
receaved by Christians of diuers Countrie.*

5. S. August. ad Genn. saith. Let vs holde faste those thinges that are not written, but are deliuered vnto vs, which beinge generally obserued in all places of the worlde, wee must thincke them to come from the Apostles, or from the generall counsell, which oughte to be of greate authoritie in the churche of God, and whosoeuer will dispute, hereof ought to be counted of most insolent madnes. S. Hier. ad Luc. wee must obserue the traditions of our Ancestors. S. Paule comaunded vs to submitt our selues to our pastors and teachers. S. Augustine saith, wee learne by tradition that children in their infancie shoulde be baptized de gen. ad liter. 101. 23. Tradition cauited him to believe that the baptiz'd of heretiques shoulde not be rebaptized, by tradition onlie he and others condemned Heluidius the heretique for denyinge the perpetuall virginitie of our Ladie, and without this noe Arrian, noe Macedonian, noe Pelagian, noe Caluin will will yealde; Wee must vse tradition saith Epiph. for the scripture hath not all thinges, and

and therfore the Apostles deliuered certaine things by tradition. S. Iren. lib. 3. 14. saith that in all questions wee must haue recourse to the traditions of the Apostles, teachinge vs withall that the waie to true apostolicall tradition, and to bringe it to the fountaine, is by the apostolicall succession of Bishoppes, but especially of the apostolicall church of Rome, declaring in the same place that there are manie barbarous people simple for learninge, but for constancie in the faith moste wise, which never had scriptures but learned onlie by tradition. Tert. lib de corn. reckoneth vpp a great number of christian obseruations or customes (as S. Cyprian in mannie places doth) whereof in fine he concludeth of such, and such, If thou require the rule of scriptures, thou shalt finde none, tradition shalbe alleadged, the author, custome the confirmer, and faith of the obseruer Orig. homil. 5. proueth the same, Dyonisius Areopag. referreth the oblation and prayinge for the death in the lyturgie or Massie, to an Apostolicall tradition. Soe doth Tertull. Aug. Chryl. Damasc. alleadge; Also wee mighte add that the scriptures themselues, even all the booke of the Byble, be givuen vs by tradition, else should wee not take them as they be indeede; for the infallible worde of God, noe more then the worcks of S. Ignat. S. Aug. S. Dion. and the like.

6. The true sense alsoe of the scriptures which

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which Catholiques haue, and heretiques
haue not, remayneth still in the Church by
tradition, the Greede is an Apostolicall tra-

dition. Ruff. in expo. simb. ad principium. Hier.

Epist. 61. cap. 9. Ambr. ser. 38. Aug. de Simb. ad

Cath. lib. 3. cap. 1. Alsoe it is by tradition

wee hould, that the holie Ghost is God,

& therfore Macedonius was condemned in

Maz. lib. the 2. councell of Constantinople for an

z. Theol. heretique, for that he denied the same, be-

cause in the scripture this name is not gi-

uen vnto him, for in the scriptures, manny

thinges are said to be such by Metaphors,

which are not soe indeede, as that God is a

sleep, that he is angrie, that he is sorrye, al-

though noe such thinge is in God, as alioe

manny thinges that are such and yet are not

mentioned in the scriptures, God to be in-

genitus, with manny such attributes, as

Trinitie, parson, consubstantialitie *bypostasis*,

unio hypostatica, homousion, and because the

Arrians did not yelde vnto the same, not

findinge them in the scriptures they were in

the councell of Nyce condemned for he-

retiques. And aliothe the verie wordes

be not in the scripture, yet they be collected

of the sence of the scriptures. And soe S.

Cyrill. l. 1. dialogorū of that place of scripture: *Ego sum qui*

sum, I am the same that is, doth gather, that

the sonne is consubstantiall with the fa-

ther, although the worde consubstantiall is

not founde in the scriptures. So the catho-

lique

lique Church in all ages, out of the sense of the scripture, doth gather, that wee oughte to pray vnto Sainctes, to pray for the deade; that there is a Purgatorie, althouge the verie wordes themselues be not there; And when S. Paule did speake of the holy Eucharist, he broughte noe scriptures to proue it; I haue receaued of out Lord, saith he, that I deliuered vnto you, he alleadged nothinge but tradition, which he had receaued from our Lorde, that a woman ought not teache in the Churche, that a woman ought to be couered, that the man oughte to be bare-headed, that the Bishoppe ought to be husband of one wife, he alleadginge nothinge but the custome, if any man would be captious, or contentious, he did oppose against the the custome of the Churche, saying, wee haue noe such custome, nor the Church of God, and whosoever despiseth these thinges, he doth not despise man but God. And therfore wee are referred by the holie scriptures to our auncestors, to aske knowledge of them. *Interroga patres tuos, & dicent tibi &c.* aske thy Fathers, and they shall declare vnto thee, and thy auncestors, and they will tell thee. *Non te praterat narratio seniorum, ipsi enim &c.* Omitt not to heare thine elders, for they haue learned of their parents, that of them you may learne understandinge: *Non transgrediaris terminos anti- quos quos posuerunt parentes.* Doe not you trans-

*Deut. 32.
Eccles. 8.*

Eccles. 8.

Prov. 22.

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transgresse the old limites which your pa-
rets haue prescribed? Are not the Rechabites
praised for followinge the tradition and
preceptes of Ionadab? *Hac dicit Deus exerci-*
tuū, pro eo quod obedistiis praecepto Ionadab patris
vestri &c. Thus saith the Lord of hostes,
because that you haue obeyed the precepte
of Ionadab your father, and haue kepte all
his commaundements, therfore the Lord
of hostes the God of Israell saith, there
shall not faile one of the stirpe of Ionadab,
the sonne of Rechab that shall stande in my
presence.

Wier. 35.
18.

7. In the dolfull and damnable debate
and discorde that Martyne Luther, Caluine
and others haue raised vp, by which they
plunged themselues and the worlde into
such an intricat labyrinth of errors and here-
sies, where shall the poore silly sheepe haue
resolution of their doubts, but of their pa-
rentes and pastors, which God hath placed
in his churche to gouerne and directe his
flocke, from all errors? shall not the children
beleeue their fathers, and the sheepe their
pastors? Wee must not only flie vnto the
Vincent. 9. scriptures as S. Vincentius Lyrinensis saith,
Pereſ. c. 1. but vnto traditiō of the catholique church,
notwithstandinge saith he in that place, that
the scriptures are of themselues sufficient,
yet saith he because all men doe not con-
ceave the loftines of the scripture a like,
but accordinge to every mans phantaſtically
cenſure

censure and humorous paliſon, as ſoe many
heades, ſoe many mindes; for men as they
be deuided in ſects or factions, ſoe they de-
uide the ſenſe of the ſcriptures, *Nouarianus*,
Photinus, *Sabellius*, *Donatus*, *Arrius*, *Eunomius*,
Macedonius, *Apollinarius*, *Priscilianus*, *Iouianus*,
and *Pellagius*, haue eche of them grounded
their proper heretices vpon the ſcripture.
*Nam videoas eos volare per ſingula queque ſancta
legis volumina ſacra ſcriptura.* You may ſee
them flie ouer all the bookeſ of the holiſ
lawe, both in publicke and priuate, in their
ſermons, in their bookeſ, in their banqueteſ,
in tauernes, in the ſtreate, nothinge did
they euer produce which was not shadowed
by the ſcripture, for they knewe verie
well, that their errors coulde neuer be pleaſing
vnto the people, without the ſcriptureſ,
with which as with ſweete water they
ſprinkle the ſame, euen as ſoure drincke is
tepered with ſweete honny, ſo as when chil-
dren drincke therof, hauinge once felte the
ſweetneſ, they haue noe loathſomnes of it
though neuer ſoe bitter; But the more ſcrip-
ture they bring the more wee ought to feare
them, ſaith *S. Vincentius*, and to ſhunne
them: *Magnopere curandum eſt in ipsa Ecclesia
Catholica, ut id teneamus quod ubique, quod ſem-
per, quod ab omnibus creditum eſt.* For in the
catholique church, wee muſt alwayes be-
ware, that wee keepe that which is bele-
ued, alwayes, cuerie where, and of euerie

P body:

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body: & hac est vere & propriè Catholica,
which is properlie and trulie catholique.
And in the 9. chapter he saith. *Quo quisque*
religiosior est, eo promptius nouellis adiumentis-
nibus contrariatur, the more vertuous, that a
man is, the more prompte & ready he oppo-
serb himselfe against newe inuentiones: and
soe he saith, our maister S. Stephen in his e-
pistles to the Bishoppes of Affricke touching
rebaptisinge of infants that were baptizēd
by heretiques, *nihil innouandum est nisi quod*
statutum est, the good and religious man
would haue vs children to inuente noe re-
ligion, but what wee haue receaved of our
fathers, and whose steppes he would haue
vs to followe in all things.

Apud
Cypri. li.
2. cap. 7.

8. This laid author expoundinge, 1. Timoth.
depositum custodi; keepe in depositum what
I haue left in your custodie, the religion and
the obseruation thereof, that I deliuered
vnto you, shunninge prophane noueltie of
voices; he doth not saye, shunn antiquitie,
or ancientie, or continuance, but noueltie
and innouation of things, *nam si vitanda est*
nouitas, tenenda est antiquitas &c. For if wee
oughte to auoide noueltie, wee shoulde im-
brace antiquitie: if noueltie be a prophane
thinge, antiquitie is a sacred thinge, keepe
the depositum saith he, which is giuen vnto
thee and to the whole church, to be kepte
from theeues and enemies, least they should
lowe cockell or darnell amoüest the cleane
wheate

wheate. The depositum which you haue receaved, not which you haue inuented. The depositum, which is not coyned by thy witt, but deliuered by my doctrine. Not any mans priuate usurpation, but the common, and vniuersall tradition: in which you are not the author, but the keeper: not the institutor, but the follower: not the maister, but the disciple. The depositum, saith he, *Catholice fidei traditum*, keepe the talent of the catholique religion, vnspotted, inuincible, and vndeftiled by you saith he, the rofarie of the spirituall tabernacle: *Pretiosas diuini dogmatis gemmas exculpe fideliter & compre, adorna sapienter, adiace splendorem, gratiam & venustatem*, do you garnish, turne faithfully, and adorne with the pretious Iewell of the diuine decree, doe you add therunto, splendor grace and beautie.

Exod. 36.

Vincetius
cap. 27.

6. All this I haue alleadged out of *Vincetius Lyrnenensis* word, by word; for his whole booke against heresies hath noe other obiecte but the tradition of our auncestors, by which he confuteth and conuinceth the prophane noueltie of heretiques, and their arrogant insolent ostentation of scriptures, vpon which they grounde all their hereticall cavillation, which as all our forfathers before vs, soe wee after them doe finde by experience, that the interpretation and meaninge thereof as they doe produce them, is of greater difficultie, then the con-

trouersie it selfe, the fathers did vrge them with a shorter way by askinge, *quid prius & posterius?* what is first and laste? for that heresie is grounded in noueltie, and euer co-

Hil. 2. ad Conf.
Aug. lib. 1 de trinitate cap. 3.

meth after the Catholique trueth first planted. And for that euerie heresie pretendeth his heresie to be auncient and from the Apostles, the fathers doe alleadge that this trueth muste not onlye be eldeste, but also must haue continewed from ryme to tyme, at the leaste with the greatest parte of Christians. And therfore Tertulian saith lib. *De*

Terent. li. aduersi/ prax. c. 30

prescriptione: quod apud multos ynum inuenitur, non est erratum sed traditum, that wherin molte men doe agree vpon, it is not an erroneous opinion, but a common tradition. For the Church of God is a most lively ghospell, for with the Apostles there was the Church of Christe before the ghospell was written, sith none of the Evangelists did write vntill 18. yeares after Christis assencion. With Abraham Isaacke & Iacob was a true Churche in the faith of one creator and redeemer to come, when there was noe scripture, for Moyses was the first that committed the word of God to inke and paper, hauinge written the same in the Hebrewe tounge, which was the first that inuented characters or letters as Eusebius doth wittnesse, & euen by the testimony of prophane writers themselues, and haue nangelice, taught the people beinge rude and ignorant

*Moyses
the first
that wrot*

*Euseb. li 9
c. 4 & li.
10 cap 3
prepara-
tionis h-
nangelice.*

rante to vse them ; Moyles beinge dead Cadmas in the daies of Iosue did write in- uente greeke characters.

10. The holy scriptures doe testifie, as also prophane histories, that learninge and philosophie came from the Phenicians, Al- siriens, Chaldeans, and Aegipte vnto Greece, and the same doth Iosephus teach. The first vniuersitie that euer was, was Cariath So- pher in the lande of Canaan in Asiria, it was called the cittie of learninge, neere vnto the cittie of Hebron, longe after the Gretians begann to haue lettres and learninge : and Origines saith, none amoungest the Grecians did register or write any thinge of the actes or monuments of the Grecians before Homer, and Hesiodus, which were 400. yeares after Moyles, and if there were any thinge written of the Assyrians, or of the Phenicians before Moyles, they did perishe, the holie scriptures by godes diuine prouidence beinge reserved safe, and before any scripture there was the Church, for betwixt Moses and our first Father, was more then 2. thowsand yeares, in all which time there was noe lawe written, but the lawe of na- ture, the word of God which he signified vnto Adam, Noe, Abraham, or what other- wise he did inspire into the hartes of the Patriarches, by tradition onlye it came to the posteritie, and to Moyles himselfe, soe as tradition was before the scripture

*Ioseph. 1.
Ispionem
grammati-
cam.
Iosue c. 15
Iudic. 1.*

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more then 2000. yeares; the lawe of grace,
which was by a liuely voice deliuering by
Christe to his Apostles, was not written
by him, nor commaunded by him to be
written, and therfore shall not the Chri-
stians beleue the same, because he com-
maunded not it should be written? or should
the Christians which did beleue the Apost-
les before the same lawe was written, be
reputed fooles for beleueinge the same
before it was written? For our Sauiont did
not say: *Scribete Euangelium, sed pradicate*
Euangelium omni creature, write the ghsopel,
but preach the ghsopel to all creatures, how
many thowlandes be there in the worlde
that cannot write nor read the scriptures,
and yet shall they not beleue them deliu-
red vnto them, by the tradition and prea-
ching of the church? *sicut pradicauimus, sic*
credidistis, saith the Apostle, as wee haue
preached, soe you haue beleued, he did not

2. Cor. 15. *say as wee haue written. Tu vero, &c.* Doe
you abide in those thinges, that you haue
learned, knowinge of whome you haue
learned them, soe it seemeth good to the

3. Tim. 3. *holly ghoaste and vs,* if any man be conten-
tious, wee haue noe such custome. He did
not obiect scripture but custome, and tra-
dition, therfore he said, *State in fide,* stande
fast to your faith and keepe the traditions.

3. Thes. 2. *Horm. in*
diaceisis
cap. 25. *g. 1.* Therfore it is inserted in the Cannons of
Hormista, *prima salus est recta fides regulam*
custo-

custodire, & in constitutis patrum nullatenus deviare; it is the beginning of our saluation to obserue and keepe the rule of right faith, and not to goe one steppe away from the decree and ordinance of our ancestors.

Certaine objections answered against traditions, taken out of the first Chapter of S. Paule to the Galathians.

CHAPTER III.

1.  Lthough saith S. Paule, wee, or an Angell from heauen euangelize beside that which wee haue euangelized to you, be he anathema or accursed. This verie place is cited by S. Athanasius in the defense and confirmation of traditions, sayinge. If any man will cite out of scriptures any texte againte the decree or determinations of the churche and councells, let him be accursed, and although he alleadge all the scripture in the worlde against that which alreadie wee haue receaued, wee must not believe him, for children, as Athanasius saith ought not to iudge of the decree of their parentes, vnsle they would haue themselues to be bastardes.

Galat. 1.

2. Yet notwithstandinge wee must distinguishe the wordes of S. Paule which may be vnderstoode two manner of wayes as S.

*Aug. tract
96 super
John.*

Augustine hath vnderstode the same, lay-
ing. *Aliud est euangelizare preterquam quod ac-
cepisti, & aliud est euangelizare plusquam ac-
cepisti, euangelizare preterquam accepisti, est
transgredi regulam fidei & recedere a via euang-
elij semel per Apostolos predicata, for it is not
all one to lay to euangelize otherwise then
you haue receaued, and to euangelize more
then you haue receaued, for to euangelize
otherwise then you haue receaued, is to trans-
gress the rule and linites of faith, and to
departe from the decree of the Apostles,
which is a detestable thinge: and therfore
to euangelize more then you haue receaued
is not S. Paules meaninge, otherwise he
should be repugnante to himselfe, who
desired to come to Theffalonica that he
might supply what was defectiue and lac-
kinge of other mens faith; For when the
Apostles vttered these wordes from Ephes-
sus to Galatia, the ghoſpells of the 4. Eu-
angelistes were not written, and specially
the ghoſpell of S. Iohn. For it is not all a
like the ghoſpell, and the wrtinge of the
ghoſpell, the first that was written was the
ghoſpell of S. Marhewe, and S. Luke did
suppye what was wanting of the fame,
and S. Iohn in his ghoſpell did add in many
thinges which was not writen in the other
3. Euangelistes. And soe S. Paule himselfe
in his Epistles did exprefſe many thinges,
which were not ſoe plaine in anye of
the*

the 4. Euangelistes.

3. Lastlie accordinge to the declaration of all the doctors of the church, especially Ireneus, Tertulian, Cyprian, Hierom, Augustine, and others, many thinges were deliuered vnto vs by the tradition of the Apostles, which are not expreflie and manifestly in the scriptures. And therfore S. Basil laith: *Te paratum reddat traditio, Dominus ita docuit, Apostoli pradicauerunt, patres custodierunt, confirmauerunt martyres &c.* Let tradition please thee, wee are soe taught by our Lord, the Apostles haue soe preached vnto vs, the fathers haue soe kepte the same, and the same was confirmed by the Martyrs. And in another place he further saith. *Fidem nos neque ab alijs scriptam nobis recentiorem suscepimus, neque ipsi mentis nostra germina tradere audeamus, wee neither receaue a later faith written for vs by others, neither doe wee presume to deliuere euerie phantasie that springes out of our owne braine, least matters of religion should be thoughte to be mens fictions or inuentiones.*

Basil. in
homil. Sa-
bel. &
Arc.

Basil. ep.
ad Antio-
chenum.
Ecclesiae.

Whether

Whether we prohibit the scriptures to be
translated into the vulgar tongue.

CHAPTER IV.

1. **R**ulye the Catholique Church doth nott altogether forbide vulgar translations of holly Scriptures , althoughe shee would not haue euerie bodie at his pleasure to read the same or to make glosses thereon. The councell of Trentt in the table of prohibited booke, and 4. rule, permitted the vse of the vulgar translations to them, whome the Bishopp or inquisitor, with the licence of the pastoure, shall thinke to be such as will reade them to their edification, and not to their damadge. Malmsburie affirmeth out of S. Bede, that there was sometimes permitted vulgar translations in Englande. The French alsoe had their French Bibles a long time : and soe the Englishe catholiques by permission from Rome, had the newe testamente in English.

2. After the retourninge of the children of Israell from Babylon, the diuine office & the holly scriptures were read vnto the people in the Hebrewe tongue, not withstandinge the Siriac or the Chaldean language was their vulgar tongue , for the Hebrewe was not al that time vulgare, othe:wise the people

people should not haue had neede, of an interpreter when the lawe was read of Es- 2. Eſd 2. dras; as alsoe when Moyses, and Iosias did ^{13.} propose the same vnto the people. Againe the Apostles did write their ghosspell in noe other languadge but in Hebrewe, Greeke, and Latine; for Peter and Iames did write vnto the Iewes dispersed throughout the whole world in the greeke tounge, as S. John did write vnto the Persians.

3. In Affricke as longe as the Christian religion was there, the latine tounge was in vſe as S. Aug. and S. Cyprian doe wittnesse, ^{Aug. de doctrina Christiana} who also say that the psalmes were loungē in that languadge, and in the Masse. *Sursum corda, habemus ad Dominum, gratias agamus Domino Deo nostro &c.* That the latine tounge ^{Iſid lib. 2.} was vſed in Spaine in their churches it is ^{de diuinis officijs cap. 2.} wittnessed by S. Iſidorus aboue 900. yeares ^{Conc.} a goe, it was also decreed in the councell of Toller that order should be obſerued in fin- ^{Toll. 4.} ginge the psalmes. In englaude aboue, 1000. ^{Bed. lib. 1.} yeres the ſeruice was in latine as Beda, and ^{bif. sue.} Thomas Waldēſis doe wittnesse. In Fraunce ^{gent.} also the ſame tounge was in vſe in their ^{V Val 10.} churches, as *Alcuinus de diuinis officijs*, doth ^{3. de sacra- cramenta- libus.} wittnesse, and *Amallaricus Treverensis de officijs ecclesiasticis*, who ſaith that in all the weaſt, ^{Rab 2. de instit. cler.} the office of the church was in latine. In ^{Rup de diuinis of- ficiis.} Germanie the ſame also was obſerued, as Rabanus doth wittnesse and Rupertus.

4. The Apostles as Iustinus Martyr doth obſerue

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obserue, did celebrate and singe the psalmes
to the gentiles conuerted to the faith in the
greeke tonge, notwithstandinge there were
diuers tonges, as of the Parthias, Medes, E-
lamitans and such like, neither yet in the
vulgar greeke, but in the Atticke which was
the more common and more learned, soe
that the languadge which the greeke priests
doe vse at Masse & sacrifice, is not the same,
that the vulgar sorte did vse. Gregorie the
7. denied the kinge of Bohemia licence to
translate the holy Bible into the vulgar
tonge, soe denied Innocentius the 3. longe
requested therunto by the Bishopp of Men-
tes, for their good fathers would not haue
such profound misteries of the scripture, to
be in contempte and subiect to the crosse
sense of the vulgar sorte, for some simple re-
ligious persons readinge the holy scriptures,
did read of godes eyes, armes and feete, and
such like, which indeede ought to be vnder-
stoode not litteraly, but metaphoricallie,
and therupon thought God to be a corpu-
lent bodye or palpable subiecte.*

Cassiod.
col. 4. 10.

c. 2. 3. 4. 5.

5. David George the Hollander, by
readinge the scripture alsoe in the hollan-
dish languadge, found that the trewe
Church should neuer sayle, and because he
found by experiance that noe other church
continewed soe longe, as the Church of
Rome, he denied Christ to be the true Mes-
sias: so that beinge subuerted and carried
away

away by the sectaries of these daies, he thought the Church of Rome not to be the true churche, vnto which rather then he would yelde any beleefe, he denied Christ to be God, and soe denied the church of Rome to be true the churche. And a certaine wooman in Englande hauinge heard the 35. Chapter of Ecclesiasticus read by the minister against women, said it was the word of the diuill, and not the word of God.

*Bell. 10. 1.
L. 1. c. 15.*

6. Who can giue greater euidence of the inconuenience of readinge the scriptures more then the heretiques of this time, euery one groundinge their heresies and absurdities vpon scriptures, falslie applied, and ill vnderstoode, wherfore reasen it self without other auuthoritie, should perswade the church to haue the scriptures and her seruice in a certaine languadg, otherwise there could be noe vnitie or communication of churches, for none either learned, or vnlearned should frequent any churches, or heare seruice, but in his owne Countrie, where he should heare his owne vulgare languadge; neither could there be generall councells, for all the fathers that comes thither haue not euerie one of them the gifte of tonges, and therfore this is the caule that the Apostles for the moste parte did write all in greeke, for that at that tyme it was the commonest languadge of all, as Cicero saith, *Oratione pro Archia poeta*, the greeke toungue is read

is read almost amoungest all nations, but the latine, is restayned within her smale bondes and limittes; but when the Romaine Empire beganne to florish, the latine alsoe florished, especially amoungest the learned, as in Italie, France, Spaine, Affrique and in other nations, and therfore in respect that it is now the commo language, the scriptures and service of the Church ought to be in the same.

7. If any reason should moue the church to haue the scriptures in the vulgar tonges, it is for that the simple people should vnderstande them, but they cannot vnderstande the psalmes nor the prophetts, nor many other booke of the scripture, neither by readinge them take much fruite thereby, but rather great harme, for if they should read in the prophet Osee, Goe and make vnto yourselues children of fornications, the adulterie of Dauid, the incest of Thamar, the lies of Iudith, and how that Ioseph made his brethren druncke, and how that Sara, Lia, and Rachell gaue their hand-maides as concubines to other men, they would either despise the Patriarches, or imitate them in those thinges, and when they should see soe many contradicories accordinge to the literall sense which the rude cannot reolue, they woulde be in a confusion, or bringe the scriptures to manifest contempt.

8. Also in respecte that kingdomes and nations

nations are subiecte to conquestes, and invasion of strange nations, which alwayes for the most parte bringe with them their languadge, vtterly defacinge the languadge of the country conquered; soe also in these countries, there muste be alterations of tráslations of scriptures, which cannot be done without great danger of the corruption thereof, either in respect of the ignorance, or malice of the tráslators, especiallie if they be heretiques, which never translated the scriptures trulie being carried away by their passionat affection of their heresie; And therefore S. Hierom founde great faulte, that the scripture should be soe common and incontempte, for saith he talkatiue ould women and doting ould men, the cauelinge Sophiste, all men doe presume to speake of scripture, they rent the scriptures in peeces, they teach it before they learne it. When S. Basil heard the cheefe cooke of the Emperor, in his presence to speake of scriptures, he reprehended him, sayinge: *Tuum est de pulmentis cogitare, non dogmata diuina decoquere*, it is thy office to thincke vpon thy cooquerie, & not to play the Cooke in diuine misteries. I am sure if these fathers were liuinge in this wicked age, to see the Cobler the Tailor, the Tapster speake and dispute of scriptures, and alsoe to preach in the pulpitt, they would sharplie reprehend them.

*Hier epist.
ad Paulinum.*

Whether we forbid the ignorant to pray in a
language which they understand.

CHAPTER V.

S. Cor 14.

He heretiques obiect vnto vs, the wordes of S. Paul saying, he that speaketh with the tongue let him pray that he may interpret, for if I pray with the tongue, my spirit prayeth but my vnderstandinge is without fruite. I answere that although it be not fruitfull for his vnderstandinge yet it is fruitfull for his deuotion, for here is noe mention made of any other tonges, but of such as men did speake in the primitiue churche by miracle, as of spirituall collations and exhortations which the christians were wont to make to praise God, and not of those languages which were then common to all the world, as Hebrewe, greeke and latine, in which the scriptures both olde and newe were written. For it is a palpable and grosse deceit and cogginge of the heretiques, to say that the vertue, and efficacie of the Sacramentes and sacrifice, oblations, prayers, and religion dependeth vpon the peoples vnderstandinge, hearing or knowledge, the principall operation and force therof, and of the whole misterie of the Church, consistinge especially in the verie vertue of the worcke,

worcke, and the publicke office of the pri-
estes, who are appointed by Christe to dis-
pose the misteries to our saluation. The in-
fant, innocente, idiott, and vnlearned, tak-
inge noe lesse fruite by baptisme, and all
other diuine offices then the learnedest
clearke, yea more, if they be more humble,
charitable, deuoute, and obedient, and per-
haps wee see more often the simple to
be more deuoute, and the learned more re-
chles and more colde, for deuotion doth
not consiste in the vnderstandinge, vnles the
will be well affected.

2. S. Augustine said of the common peo-
ple, *non intelligends vivacitas, sed credens sim-
plicitas tutissimum facit.* It is not quicknes of
understanding, but simplicitie of beleefe
that shall saue vs; And in another place he
saith. *Si propter solos eos Christus mortuus est
qui certa intelligentia possunt quæ ad fidem per-
tinent discernere, penè frustram Ecclesia labora-
mus.* If Christe had died onlie for such as can
vnderstand well the misteries of our faith,
in vaine wee should labour in godes church,
for God doth rather respect your simple be-
leefe, then your deepe vnderstandinge, the
affection of the will concerning your faith,
then the hawtie knowledge of your loftie
minde. *Charitas edificat, scientia inflat,* as the
Apostle saith: charitie doth fructifie to e-
dification, when science serueth for the
moste parte to ostentation, soe as our Sa-
uiour

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uiour did speake vnto the common people
in parables, whose simplicitie and godly af-
fection did profit more therby, then the
wordlie wildome and proud knowledge of
the arrogant and swellinge Scribes and Pha-
rethes.

3. Doe you thincke that the children of
the Hebrewes did vnderstande when they
cried in the Temple. *O sanna filie David?* Or
that our Sauiour was displeased therby for
that they vnderstoode it not, but the priests
and scribes were much confounded therby,
saying. *Audi quid isti dicunt,* truly our Sauiour
was not discontented at the prayses of those
littles ones, for then the prophesie was ful-
filled, *ex ore infantium & lacientium &c.* thou
makest an instrument of the tender infante
and suckinge babe to magnifie, and praise
thy name, to the confusione and ouerthrowe
of thine enemis, seinge the ende of all the
scriptures, and of the lawe of God and man,
and of the science and knowledge thereof,
is true and perfecte charitie, inflaminge and
inkendlinge our hertes with the fire loue,
both of God and our neighbors, flowinge
and florishing abundantlie with all fruitfull
exercises and workes of mercie, pietie and
religion, as the Apostle saith: *plenitudo legis
est dilectio:* the fulnes of the lawe is chari-
tie.

4. The experience of the catholique
flocke in agreeing and submittinge themsel-
ues

ues so the seruice of the church in the vniuersall and common languadge thereof, and of their great increase and charitie, pietie, deuotion & religion therby, as their shinning resplendent vertues of their godly conuer-
sation and their externall worckes of mer-
cie, may wittnesse and confirme the same,
and the example of the contrarie practise in
fewe yeares past of these new euangelistes
or pretended reformers, as in disagreeing
from the common yle and custome of the
whole churche and reuoltinge from the obedi-
ence thereof auoucheth no lesse, as also
the smale or noe fruite at all that their vul-
gar and confused translations haue brought
both vnto themselues and to their misera-
ble and scabbed flocke, which like giddy
heades and itchinge braines, were not con-
tent nor settled therein, but conceaued
great loathsomnes thereof, like the children
of Iuda and Ioseph who hauinge soe earnestlie sought
vnto themselues a kinge, yet when he did
raigne ouer them, nothinge was more toil-
some vnto them; soe as nothinge is more
troublesom vnto your carnal appetites then
any sett prayers or seruice in your vulgar
translations, which the puritanes doe pro-
test to be collected out of the Popes po: tuis
& Masse, and consequentlie verie distastfull
vnto them. Admonition parl. pag. 45. and
for this cause by the protestants of en-
glande, are censured as scismatiches. Was

Puritanes
cures vnto
for pray-
ers.

Admoni-
tio parlour
mens.

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euer their stinge more venemous, or their
bookes more exasperatinge or more vehe-
ment against the seruice of the church in the
latine tonge, then it is this day against the
booke of comon prayer, set forth in the
englishe tonge, and set seruice in your owne
churches? I haue reade the flanderous and
bitinge booke of Thomas Cartwrith the op-
pugninge the same, against doctor White-
guifte Bishopp of Canterburie for defending
it: there you may see with what inuestiue
stiles, redoublinge withall oprobrious tear-
mes, they doe entertaine one another, and
what a generall reuolte wee see nowe a
dayes from this vulgar translation of sett
prayers, & order sett downe in that booke,
and comaunded to be putt in continuall
practise, into Caluinisme and Puritanisme
(yea and at last vnto plaine athisme) who
will haue noe sett prayers or common ser-
uice at all, slauinge some lasciuious and wan-
ton psalmes of Geneua, rather for fashion
sake, or some carnall delight, then for any
spirituall deuotion. I haue leene a pamphlett
in printe which was exhibited to the parlam-
ent, that it was not lawfull for christians
to say our pater noster, or the creede, yea not
in our vulgar tongue.

8. God doth knowe and wee ought not
to be ignorant, that your vulgar and false
translation of scriptures or sett prayers, is not
for edification, but rather for cauillation
though

though you inculcate the lame soe ofte, your
selues not restinge therein but slidinge from
it againe. In the kingdome of Ireland you
comaund the englishe Bible, and the english
common prayer booke, to be obserued in
all the churches of that poore kingdome co-
pellinge the prisoners to buy those bookes
which themselues coulde not vnderstande,
yea not one person amoungest 40. when
that comau'd was giuen forthe, could speake
or vnderstande the english tonge. And now
in the kinges raigne you cause those bookes
to be set forth in the Irishe tonge, compell-
inge euerie parish church to pay 10. shil for
an Irishe Bible, when one amoungest a 100.
cannott read them, or vnderstand them, and
therfore an Irish protestant Bishopp, did
laugh at this strange kinde of alteration,
and said to some of his frindes: in Queene
Elizabeth her time wee had englishe Bibles
and Irish ministers, but nowe laid he, wee
haue ministers come out of england vnto
vs, and Irish Bibles with them.

6. Are not for the most parte all the be-
nefices and church liuinges of that king-
dome bestowed vpon English & Scotish mi-
nisters, not one of them hauinge three wor-
des of the Irish tonge, and although in the
English pale, and in porte townes, the in-
habitants, especially the best sorte, can speake
Englishe, yet fewe of the common sorte,
except it be betwixt Dublin and Drodach

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and in 3. barronies in the country of Wex-
forde can speake any worde of English,
and truly I thinke that the Irish Bibles haue
as many faultes & errors in the, as the trans-
lation Martine Luther made of the Bible,
in which Hieronimus Enter found more
then 1000. errors, which he set downe in
the translation that he made 1522. And not
only catholiques haue charged him with
thole errors, but also Zuinglius who made
another kind of translation disagreeing from
that of Luther. The same is also witnessed
by your variable translations of your English
Bible, the first not agreeing with the last, nor
with the seconde. In the conference had at
Hampton courte, the English Bible was cen-
sured to be ill translated, and containing very
partiall, vntrue, and seditious notes, and too
much sauouringe of dangerous and traiterous
conceites, and soe order was taken to make
a newe translation. How can the true sense
and meaninge of the oracles of God be im-
braced, if they be tossed and corrupted
with euerie vulgar tongue, which oughte
to be a sufficient cause that it should be pre-
served, in those languadges in which it was
first set forth by the Apostles and fathers
of the primitiue church.

Cor. 14. 7. S. Paule did forbide a womā to speake
in the church: but nowe euerie woman a-
mouest the protestants, is a mistris of
scripture, are all men Apostles, all Euange-
lists

lift, all doctors saith the Apostle but nowe? this vulgar translation, or rather corruption or prophanation, all Shoomakers, Cobblers, Tailors, Tauernors, yea and lasciuious wanton women, yea the most ignorant of all are Apostles, propherts, euangelists and doctors, so as they take away all order and forme of discipline from godes church, and in the place of Hierusalem which ought to be a citie well ordered withall vnformitie both of doctrine and discipline, there is a Babilon builded, where there is nothinge but a sauadge and barbarous confusion. Soe as wee may perceave, that this inordinate desire of knowinge the hidden and secrett misteries of God, which he woulde not haue to be abused, by these contemptuous spirittes, brought such fruite vnto the worlde, as that disordered greedines of our first parentes touching the knowledge of good, and euill, therfore wee are warned not to knowe to much but rather to feare, least wee should abuse our knowledg, and therfore the holly ghoast doth aduise vs, not to be curious in searching things aboue our capacitie, and beyond our reache.

Eccle c. 3.

8. The beginninge and end of Ezechiel as S. Hierom wittnesseth, was read by noe man before he was 30. yeares of age, Baptisme was vealed in the read sea, the Eucharist in the paschall lambe, in manna, and in Melchisedeks, bread and wine, the trinitie

Hier. in
proemio
Ezech.

Q. 4

was

248. Lib. IV. *The Threate of Catholick*
was not knownen to any, but to the pro-
phets and the highe priestes. S. Paule cal-
leth the incarnation, *misterium absconditum à*
seculis. A misterie hidden from ages, for the
word *misterium* is not to be made knownen
or diuulged to euerie one, as Dyonisius and
Origenes doe counsel. Did not the Apostles
forbide to write the creede, that noe man
migh learne it but by word of mouth of
the Christians? S. Ambrose alsoe saith *lib. de*
īs qui iniiciantur cap. 9. lib. 6. de Sacra. c. 4. that
ineffable misteries must be kept silent. And
therfore in the latine translation of the
scripture, we retaine many Hebrew wor-
des, and not without great cause are they
reserued in the very hebrew it selfe, which
cannot be soe well translated into the la-
tine, much lesse to any other languadge as,
Alleluia, Osanna, Amen, Emanuell, Rabbi, Ab-
ba, as also greeke wordes, *Kyrie eleison,*
Psalmus, Christum, Baptismum, Episcopum,
Diaconum, Eucharistiam, Euangelium, which
are greeke voyces, and when the Pope doth
celebrate the Ghospell and the Epistle are
read in greeke before the latine in the
churche of Constantinople those were read
first by the grecians in latine and afterwar-
des in greeke, and soe the latine was inter-
preted, by the greeke, and this as Remigius
declareth, was done to shew the vnitie of
faith in those two churches, and that greeke
in which the priests in Grecia doe celebrate

or

or say Masse, is not the same which the vul-
gare people doe vse, but farr different from
it, which only the learned sorte of people
doe understande: euen as the latine tonge is
not the vulgare tonge of the latines, but the
Italian tonge, for the latine is only knowē
to the learned. For as S. Basil saith, it is not a
misterie if it be commō to the vulgar sorte,
for in the olde lawe all the vessells of the
tabernacle were couered least they should be
subiect to the viewe of the people: by
which Origines did signifie, that the mister-
ie of the sacrifice, ought to be hidden from
the common people and vnyworthie per-
sons: and soe Dionys. saith when our holly
princes did institute publicquely the holly
sacrifice, they haue neuerthelesse deliuered
the same in lecret manner.

*Basil. lib.
de Spiritu
sancto.*

Num. 5.

*Lib. Ec-
clesie His-
tarch.*

9. Were not the Bethsamites punished
for beholding the Arcke curiouſtie? was not
Oza alsoe punished by death for touching
it? Was not Balthazer plaged for propha-
ninge the holly vessells, and for drinckinge
out of them? were not the sheapeſeas cast
downe with a thonder bolte in the fields
for ſinging the holly wordes of consecra-
tion, as Innocentius the 3. doth reporte, &
therfore he comaunded that thofe wordes
ſhould be very lecretly vſed in the church?
Therfore S. Basill saith, that many thinges
are deliuered vnto the churche, which are
not writte, least the custome of ſuch thinges
ſhould

Bas. ibid.

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should breede contempte, and soe speaking
of Moyses he said, that he would not suffer
euerie thinge that was sacred to be common
to all, for he knewe accordinge to his wil-
dome, that the thinges common to e-
uerie bodie, are not in that request as
thinges that are secrette, therfore of these
mysticall things the Apostle S. Paule com-
manded Timothy, that he should commend the
to men offaith and sanctiry, which are fit
for the same; Soe Tertulian saith, *non nimum
est de Deo loqui neque omnibus, neque omnia sunt
propalanda*, it becomes not all men to dis-
pute or reason of God, and diuine thinges,
for all thinges are not to be made publicke
to all men, neither in all places. *Ignorare ple-
raque inquit ille nequum quod non debetas, nonis
quia quod deberis nosti*: for it better saith he to
be ignorant in those thinges which you
ought not to knowe, becaule it is sufficient
to knowe what you are bound to knowe.
Soe Hilarius sayes. *Habet non tam veniam qua
primum ignorare quod credas, quia maximum
fidei stipendum est sperare qua nescias*, you shall
not onlie haue pardon, but a reward to be
ignorant of that you beleue, for it is a greate
meritt of faith, to hope that which you
knowe not. Soe Clemens Alexandrinus
saith: not such as are wise accordinge to the
word, but such as are wise before God haue
the possession of their faith, which is lear-
ned without learninge, the written booke
of

of it is true charitie, which is the diuine decree pertaininge to the simple and humble of harte. Yea, feuenty the two interpreters which were chosen of the best that could be found, alwell fortheir learning and vertue, as also for knowledge in the lcripture, chosen by Eleazar the high priest, at the request of Ptolomeus Philadelfus king of Ægypt, & inspired by the holy ghoast to translate the scriptures, yet in the misterie of the blessed Trinitie and the coming of the Melsias, for that they were mysteries most profound, they placed but a little marke without any other exposition, for that they durst not interprett them.

Whether a man ought not to pracie, either by himselfe, or by another, but in a languadge he understandeth.

CHAPTER VI.

Rigines doth aunswere to this point, saying. *Non parum ex his ipso ruitatis anima conferri &c.* he teacheth although the woordes of the scriptures be obscure which wee heare, yet they penetratinge and pearcinge our hartes and mindes, doe receave great consolation therby: if wee may beleue that amoungest the gentiles some verses which they pronounce at their charminge and inchauntinge, be of

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be of that force and efficacie when they be
whispered into mens eares, which those
people themselues that doe repeate or saie
them, are ignorant of them; and at the only
voice or sounde of them, the serpentes are
either lulled a sleepe, or driuen out of their
hoales and cautes; how much more ought
wee to beleue that the words of the holie
scriptures, and the prayers of the catholique
church should be of greater force and ver-
tue, though they be pronounced in any lan-
guadge, then any charminge whatsoeuer?
And as our Sauiour saith of the children of
the church, that their Angells doe assist the
before godes throne, they doe offer our
prayers, and whatsoeuer appellation or in-
uocation wee make, they exhibite and pre-
fer it before his diuine maiestie. And al-
thoughe wee doe not vnderstand *Kyrie ele-
son &c.* yet the Angells vnderstand it, and
not onlie mattie vertues are aboue vs, but
they alsoe doe lodge, and dwell in vs, as the
prophett said, *Benedic anima mea Dominum*
&c. Let my soule prayse God, and alsoe all
my interior partes praise him, vid. all that is
within me, which are the angelicall vertues
vnto whome the care of our soules and bo-
dies are committed: whoe ate the more de-
lighted, if wee pray or vtter any verse of
the scriptures, if wee speake with our toun-
ge though the sense be without fruicte, yet
the spiritt doth pray, and soe S. Paule saith
it to
1. Cor. 14.

it to be a kind of misterie, that somtymes the spiritt which is within vs doth praye, & yet the sense hath noe fruite, and soe he said that the spirits doth praye, which are the blessed Angells resident in vs, and are made joyfull and refreshed by our prayers, though wee doe not ourselues vnderstand them: and not onlie the Angells, but God the Father, God the sonne, and God the holy ghoast, accordinge to S. Iohn, *ad eum veniemus & apud eum mansionem faciemus*: wee will come vnto him, and dwell with him: thus farre Origines, and much more touchinge this subiect which were to longe to repeate.

2. Yf a man ought not to pray or not to heare any thinge in the Church which he doth not vnderstand, you will take awaye from her the vse of the psalmes, which none though never soe learned can attaine to the full vnderstandinge of them in any knownen tounge whatsoeuer, yea our Lords prayer which wee call the *Pater noster*, though it be translated in to euerie language, how many shall you finde that cannot vnderstand the same? For amoungest the common sorte, one of an hundred cannot comprehend the litterall meaninge of it, much lesse the true sense of these wordes; *Giue vs this day our daylie bread &c.* which few amoungest your cheyfest ministers, can expound; as also these other wordes. *Et ne inducas in tentacionem*, and leade vs not into tenta-

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tentation.* Wherein not three amoungest
you all, will agree in one and the selfe
same exposition. Soe as if you will neuer
haue any prayors in the Church, but what
you understand, you shall haue but fewe
or none at all.

13. Our deuotion therfore doth not consist
in the vnderstanding, but in the will, if the wil
be furnished with charitie, it skillereth not
whether the vnderstandinge be replenished
with great science, or much knowledge. It
is charitie, saith S. Paule that doth edifie; but
an heretique can neuer edifie though he
haue neuer soe much knowledge, being the
author of separation, deuision and schisme,
sith there is noe greater token of charitie,
then vnanimitie. *Quia multitudo &c.* Because
the multitude of such as beleene, ought to
be one harte and one soule, and soe one
languadge comon to them all, especiallie in
the seruice of the church and administration
of the sacraments: for confusion of ro-
unges, haue hindred the worke of the To-
wer of Babilon, and before that confusion,
there was but one languadge, and soe be-
fore your heresie and diuersitie of religion,
the church of God was, *terra vniuersi laby ser-
monem sorundem:* of one lip, of one speech:
and as there was but one God adored of all,
soe there was but one faith embraced and
professed by all, one administration of the
sacraments, and one order of ceremonies
amoun-

amoungest all; There was vnitie of beleefe, without devision of sects; simplicitie, without duplicitie; pietie of religion, without simpietie of heretie; one pastor, and one flocke the execrable and dreadfull blasphemies and heresies of this wicked age were not heard of; all were called christians, and not Evangelistes, nor Apostles, nor Lutherans, nor Caluinistes, nor Hugonotts, nor Geues, nor Adamitts, nor Anabaptistes, nor Papistes: children were obedient to their Parents, the sheepe did acknowledge their Pastors; the lasciuious and prating woman, was not a Mistres of the scriptures; the pope was not called antechriste: his authoritie was not called in question; The church was feared and obeyed of her subiects, against which there was noe rebellion, or insurrection of carnall, filthie, incestuous and abominable Apostates; men were of honest & simple disposition, without contention or debate, touchinge their religion, euerie one referringre himselfe to the catholick church, whose faith and meritts was communicated and diffused to al her blessed members. They had noe newe ghospell, but that which was dictated by the holie ghoaste, and deliuered by the Apostles to the Church, and which the Churche proposed to the faithfull to beleeue. And now since they had diuersitie of tonges, they haue also had diuersitie of faith, and diuersitie of heresies.

4. But

4. But to aunswere more fullie this ob-
jection, the catholique churche doth not
forbid any one to praye in any tongue he
thinkes good priuately to himself, although
in the publique and comon seruice thereof,
shee would haue the comon languadge to
be practised & obserued, to prevent confu-
sion of tonges, and corruption both of
wordes and sense. And as in the Church
of God there is one sacrifice, one order
of ceremonies and administration of the sa-
craments, soe wee haue but one languadge
comon to all church men. For if you goe to
Spaine or America, or to any other cōtry, you
shall haue the common languadge by which
you may understand them, and they you.
Otherwise if in one church there were for-
tie different languadges, you must haue
fortie portules and fortie Masse-booke, and
soe in the like case wee must haue innitt
booke and portules and infinite Masse-
booke which cannot be without great in-
conuenience, and I pray you which way
can an Irish man saie Masse or mattens, who
hath no printe in his Countrie to printe
those booke in Irishe? I am sure the prote-
stant printer at Dublin would not printe
Masse-booke in the Irish tongue, or if the
Irish or English had gon to Spaine or o-
ther Countries, he could never saye or heare
Masse and exercise the rites of his religion,
if it could not be don but in his owne lan-
guadge

guadge. Therfore blessed is that order that taketh awaie this disordered confusion and inconuenience of these sond heretiques.

5. As for priuate prayers, you should not charge her, for her blessed doctors in all ages haue replenished the world with infinite books of prayers, of deuotion and pietie in all languadges, which haue wrought such maruelous effects and strange conuerstions of notorious sinners, such contempt of wordlie honor, such despisinge of all wordlie yanitie, such heroicall retolutions in mens hartes, such collections for releueinge the poore and the distressed, and such an ardent loue to our Sauiour, Creator, and Redeeemer, as the like was never brought to passe, nor never shalbe by any of Luther or Caluines followers. Who can be ignorant of the most godlie prayes of S. Augustine and all the fathers of the churche? S. Gregorie, S. Bernard, S. Fulgentius, S. Thomas S. Bonaventure S. Anselme, and in our owne age thole of Dionis. Carthusianus, Laurentius, Surius, Stella and Loartes, translated into all vulgar tonges, with infinite others which were to longe to rehearle? But I cannot passe with silence that most famous, renoumed, reuerend and religious father Lewis de Granada, whose godlie works of deuotion and prayers, are translated into seuerall tonges. I never hearde of anie booke of deuotion or religion, sett forth

R

by

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by any of these sectaries, any way compara-
ble vnto his, whose workes and bookes
serue only to ouerthrowe deuotion, pietie,
prayer, and religion, I haue seene many god-
ly bookes violated and defiled by them: It
is strange then that you will picke out a cer-
taine languadge for prayers and yet banishe
awaie all kinde of prayers, sauinge the wan-
ton Psalmes of Geneua, corrupted by your
false translatiō, wherein you praine to keepe
vs from Pope, Turcke, and Papistrie, yea I
my selfe haue seene a supplication exhibited
to the last Queene, and to the parliament
house wherein it was auerred, that it was
not lawfull for christians to saie our Lordes
prayer. To conclude therfore, deuout pray-
ers doe proceede from the ardent loue of
God, which is diffused into our soules by
the holy ghoaste which is given vnto vs,
and inwardlie doth dwell and lodge in vs,
by which wee saie and crie out Abba pater:
our father, and by which wee prostrate our
selues with our sighinge hartes and dole-
full groanes before the throne of the al-
mighty God, and by which wee enjoye
his familiar and blessed presence.

Rom. 8.

Whether

Whether the Church vniuersall can be charged
With errors, contrarie to the first institu-
tion of the blessed Sacrament of
the Eucharist.

CHAPTER I.

¶ **H**e church of Christ did never alter the matter and forme of any of her sacraments, much lesse of this, beinge the greatest of the rest, in which Christ hath shewed his wonderfull great loue vnto the church his only spouse, in feedinge and sanctifiinge the loules of her children with his owne pretious bodie and blood, that beinge feed by Christe, shee may be purified and clenched by him in that fearfull and dreadful Hoast, which doth excede the capacitie of any earthlie vnderstandinge. Of this wonderfull loue of Christe it was said by Ilias, *Quid est &c.* what is it that I ought to doe vnto my vineard, and haue not don it? meanninge therby, that in this sacrament he manifested the bowells of his charitie, and loue towarde his churche, which loue is magnified by S. Iohn Chrysostome, sayinge. *Nam parentes quidem alijs sapè filios tradent a- lēndos &c.* For parents doe often deliuer their children to others to be nourished, but

*Isa 5: Chrys. be-
mil 61. ad popu-
lum An-
siochenni;*

R 2

I doe

I doe not soe, for I nourishe you with the
fleshe of my owne bodie, and I putt my
selfe before yow, giuinge yow the same
flesh and blode by which I was made
your brother. And as you take away Christ
altogether from the sacrament, denyinge it
contrarie to Christ's plaine, certaine and ma-
nifest trueth to be his bodie and blood, so
you diminishe and extenuate godes loue
towarde ys, and our affection, loue, reue-
rence, and deuotion towarde him, and
take awaye both the substance, matter, for-
me, order, ceremonies, valour, estimation,
respect and reuerence from so great, so
dreadfull, and so incomprehensible a Sa-
crament.

2. But the church of Christe doth not
take away any valour, or forme from this
Sacrament, and shee beinge instructed by
the wisdome of godes spirite, and by the
instruction of Christ and his Apostles, ac-
cordinge to tyme and place, for godes iust
honour and greater reuerence of the Sacra-
ment, and the christians most profit and
fruite, therby disposeth not of the forme or
substaice of the same, and obseruatio in recea-
unge the same which himselfe (said S. Au-
gustine) did not comaund, that he might
comitt that to the Apostles, by whome
he was to dispose the affaires of his church,
though both he and the Apostles at Emaus,
and the fathers in the primatiue church re-
ceiued

ceiued vnder one kinde, in giuinge the blood onlie to litle children, and in reseruinge most commonlie the bodie onelie, as ^{25.} *Luc. 24.* Tertulian doth reporte, in houeslinge the ^{26.} *Act. 2.* sick therewith as Eusebius doth affirme, ^{20. 7.} *Lib. de* This is knownen by the holie Ermittes that ^{lap. n. 10.} *Tertul. li.* receaued and referued the bodie, and not ^{ad ux. o.} the blood in the wildernes, as S. Basil doth ^{nn. 4.} *Euse. hist.* wittnesse. You ought therfore to consider, ^{eccl. lib.} that there is noe liuinge fleshe without the ^{6. cap. 36.} *Basil. ep.* blood, and whosoever receaueth the bodie, ^{ad C. ass.} receaues the blood alsoe. Yea Luther him selfe was of this faith, after his reuolte from the Churche; and for that the Christian people be nowe increased, and manie receaues often, and at once, soe much wine can not be consecrated without eminent danger of shedding: as also when in manie countries vnder the North-pole they haue not wine at all, it cannot be without great charges to giue euerie man wine, as much as should serue for consecration: and besides it would be offensive to the poore, if they themselues should be excluded from the chalice more then the rich. And therfore the Church in regard of Christian charitie, to take away all murmur and occasion of offence, hath ordained that all should abstaine from the challice, when aswell Christe is receaued vnder one kinde, as vnder both kindes, neither in the meane time is Christe institution violated; The priests therfore

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to whom it was commaunded to doe that
which Christ hath done in his last supper,
they doe both consecrate and offer, receaue
and take, noe otherwise then Christ him-
selfe hath done, who did consecrate and
offer, receaue and take, and hath giuen vnto
them also to be taken vnder both kindes,
and this when the priest saith Mass, & noe
otherwise, because he must expreflie, repre-
sent the passion of Christe, and the separa-
tion of his blood from his bodie in the
same, and soe vnto the priestes is said, doe
this in remembrance of me.

3. And although he said . *Bibite ex hoc omnes*. Drinke you all of this , yet it is ma-
nifest that in the house of Simon the Lea-
per, there were many others where he con-
secrated this blessed hoaste, & yet onlie the
twelue Apostles satte downe , whome he
instituted newe priestes, for to consecrate
this newe Sacrament . And although the
Sacrament of Christ pertaynes to all , yet
vnto the priestes onlie pertaines the chalice.
But the laye people and the Clergie also,
when they doe not execute their function
or say Mass themselues,are to receaue vnder
one kind , beinge therby noe lesse par-
takers of Christ his whole person and grace,
then if they receaued vnder bothe . For our
Sauour receaued and consecrated two dis-
tincte matters of this Sacrament, vid. bread
and wine , and hath vsed two distincte
formes

formes therein, therfore euerie one of those kindes hauing a distincke matter, & a distincke forme, is a distincke Sacramē, especially they being cōsecrated in two distincke tymes, vid. at supper and after supper, therfore the consecration of the bodie and distributio which for some tyme went before the Chalice was a perfect worke of God, for the worckes of God are perfecte and not defectuous: for after the consecration and distribution of each of these kindes, he said. *Doe this in remembrance of me.* In which he declared an evident distinction of both these diuine actions, for these wordes were not vttered after both the kindes, but a parte after eche of them, therfore these two actes are a part and separated when ech of them haue their proper determination. For as the Ciuell Lawyers saie. *In cunctis actibus & dispositiōnibus, eos articulos, quorum quilibet habet suam propriam determinationem & clausulam concludentem, pro separatis esse habendos.* In all actes of pleadinges, of which euery article hath a distincke & proper limitation by distincke clauses, wee must consider of them, not in generall, but a parte by themselues.

4. For Christ would by his distinct institution and distribution, giue power to his churche to dispense or giue, either the one kind, or the other, accordinge to her wisdome and discretion: wherepon S. Bernard saith when our Sauiour arose from the

Bern. ser.
in cena
Domini.

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table, he washed all the disciples feete, af-
terwardes returning to the table, he or-
dained the sacrifice of his bodie and blood,
the breade a parte, and afterwardes deliue-
ringe the blood a parte. The same is also
*Int. epist.
ad Episc.
Ægips.
con. Brac.
a. 3.
p. Cor. 10.*
proued by Pope Julius the first, whose
wordes were afterwardes related in the
councell of Brach: with sundrie other
proofes which I could produce vnto this
purpose.

5. But you will vrge against the church,
the institution of Christ who did institute
this Sacrament vnder both kindes. I aun-
swere that Christes example doth not binde
vs, but in those thinges wherein he intended
to bind vs, for in many thinges which he
did in that sacrament, he did not binde vs,
as it is manifest, otherwile wee should al-
wais celebrate in the toppe of a house as
he did, and after supper, and vpon thurld-
daie, and amoungest noe more nor lesse the
twelue, and they twelue Apostles, and also
a Iudas amoungest them, and noe wooman
should communicate, for noe wooman was
there, wee ought alsoe to take the body, be-
fore the bread by benediction should be con-
secrated, as our Sauour did at that supper,
vnto which the churche is not bounde. And
as in these thinges we are not bound to imi-
tate Christ, soe that the laitie should receave
vnder both kindes, they are not bound to
followe the example of Christ, for as the
lawyers

lawyers saie, wee must not iudge by examples but by lawes; As for the priestes representinge the person of Christe, vnto whome the precepte is giuen, *Doe this &c.* they receaue Christ vnder both kindes, and yet the greekes doe not vse the Chalice in lent, and the latines vpon good fridaye doe receaue Christ vnder one kinde.

6. I auantwere further that many thinges are instituted by Christ, which doe not bind vs to accomplithe them, as matrimonie, holie orders, vowes and votaries, to lay masse, virginitie, and euangelicall councells are instituted by Christe, and yet wee are not obliged therunto, for it is in euerie mans owne election to marrie, to receaue holie orders, to yowe, to be a virgin: it was also instituted of God that wyne should be vsed for drinke, and yet wee are not comauanded to drinke it: it was also appointed by God, that the first fruictes of wyne should be offred vnto the priests for their drinke, yet they were not comauanded to drinke it. Trulie you should followe Christ and imitate him, had yow bene obedient to his church accordinge to the example of himselfe, who did submitt himselfe to his mother, the Sinagoge, and her preceptes. For wee must vnderstand, that such thinges as our Lord hath ordained by himselfe, cannot be altered in his Church, nor be dilpened withall, as the morall preceptes, and the

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the articles of our faith, which are immutable, and such as pertaine to the substance of the sacraments: but such as are positiuē precepts, as the rites of the sacraments not essentiallie pertaininge to the same which Christe himselfe hath not instituted, by occasion of time and place and other circumstancies, the churche beinge directed by the spiritt of God, may alter them, because her selfe hath instituted them: as this obseruation of communicatinge either vnder one or both kindes, and therfore it may be changed by the churche.

7. The holy doctors haue divided the church into three states of times, as Nicolaus de Lussa Cardinall, related by Alfonso Salmeron hath obserued. The first state of the church was feruent: for the Christians in that golden world, were inflamed with an ardent loue and feruent charitie to shedd their blood for Christ, and in this state, Christe was deliuered vnto those faithfull christians vnder both kindes, that drinking the blood of our Lorde, they should most cheerfully shedd their blood for him, as S. Cyprian teacheth in his Epistle to Cornelius, and his Epistle to the Thybaritans. Neither did he altogether wish it should be giuen to euerie one of the laytie, but in time of perfecution to shedd their blood for Christ. In the second state, the church was zealous, though not soe feruente, and soe Christ

Salmeron
traſſain

34.

S. Cypri.
epiſt. ad
Cornel.

Christ was giuen vnto the christians vnder one kinde, that is to say of bread, which was dipped in blood as may be gathered out of manny fathers and councells. In the third state the church was colde and luke warme, and so was Christ giuen vnto the laytie vnder one kinde without dipping it into the blood. This the church hath done for good cause, beinge taught herein by the holly ghoaste, which euer followeth the churche, whose authoritie is of the same force nowe as it was then.

8. You vrge the wordes of Christ saying. *Matt. 26.*

Bibite ex hoc omnes, drinke yee all of this. I aunswere that these words were spoken and directed to the disciples that were present, and vnto the priestes their successors when they shoulde celebrate; vnto whome also was said, doe this in remembrance of me; and therfore that glorious Martyr said; *quotiescumque &c. wheloeuer yee shall drinke* *Roffensis.* thereof &c. becausg that the precepte of drinckinge is not soe absolute as the precepte of eatinge his bodie, vnto which noe condition is added, therfore it is a precepte deliuereid vnto them with condition as, when they will drinke of the Chalice, they shoulde doe it and offer it in remembrance of him: for the wordes of the imparatiue moode doe not alwayes include in them an intente of bindinge as vnder paine of sinne, for by them wee pray: *Miserere mei Deus,* haue

haue mercy on vs. *Patientiam habe in me*, haue patience with me; Sell all that thou hast
and give it to the poore, yett wee are not bounde to perfourme this precepte; Euen
soe in these wordes: *Drincke yee all of this*
&c. wee are not bounde to perfourme it, but such as are priestes when they cōsecrate,
and therfore the three Euangelists doe de-
clare, that our Lord did sit with the twelue
Apostles, and not with other disciples, and such
as lawfullie doe succeede them, haue power
to blesse or to consecrate the Euchariste, as
Clemens, Chrysostome, Ambrose, & S. Ber-
nard, doe affirme.

9. Likewise, when he gaue power to re-
mitte sinne John 20. only the Apostles were
assembled: for as it is not the charge of euer-
ie one to preach, to baptise, or to feede, so
it is not the office of euerie one to forgiue
sinnes, or to consecrate the Euchariste,
which only belongs to lawful priestes, vnto
whom by those wordes he gaue power to
consecrate, offer & dispense the Eucharist;
For the laytie by those wordes; *doe this in re-
membrance of me*, haue no other authoritie,
then that from the priestes they shoulde re-
ceave godlie and deuoutlie the Euchariste,
after whatsoeuer forme it should please
the churche to giue them, eyther vnder one
kinde, or two kindes. Doe this whensoeuer
yow shall drincke in my remembrance, by
which

which words, it is not absolutely commaunded to drinke, but whensoeuer yow drinke, that it should be done in his remembrance, as it was done in times paste. In eatinge of the lambe, it was simplie commaunded that euerie one should eate thereof, but to drincke wine, euerie one was not bounde in the supper of the lambe. Otherwise the abstainer which did abstaine altogether frō wine should grieuouslie sinne, and should not be so highlie commended of God for abstaininge from wine. And in like manner the Nazarits, shoule also offend for abstaininge from wine as they did. For although man can liue without wine, yet he cannot liue without bread, euen soe without the chalice a man may liue spiriually, but without the blessed bread he cannot liue spiri-
tually, and soe wee say alwayes in the *Pater noster, panem nostrum quotidianum, giue ys this daye our daylie bread.*

Hier. 35.

10. Adrianus the 4. did dispense with those of Norwye to consecrate vnder one kinde, by reason of the Icarcitie of wyne in that countrie, for soe they shoule performe the obligation of receauing this blessed Sacramente. This is also confirmed vnto vs by the three famous and generall councells and assemblies of the flower of all the best and learnedst men in the worlde, videlicet the councell of Constance, Basill, and Trente with in the harte of Germanie, where this article

Cone. Cōf. 8.
Jeff. 12.
Basil. ff. 30.
Trid. ff. 21

None
ought to
prefer his
priuie o-
pinion be-
fore the
generall
definition
of a gene-
rall coun-
cell.

article of receauinge vnder one kinde of the laitie was defined and decreede , and the sentence of Anathema was pronounced agaist all those, that should hould the contrarie. And whosoeuer will not obey these generall councells assembled together by the vertue of the holie ghoast ; whose assistance was promised vnto the church in such occasions, doth iniurie not onlie to the church but also vnto that holy spirite: of these kind of people is said, *vos dura cervicis spiritus sancto resistitis* , you stiffnecked people, yow resist the holy ghoaste . Therfore the Emperor Marcianus after the definition and ordinances of the councell of Chalcedon, said he is a wicked and sacrilegious person that would oppose his owne priuie opinion agaist the authoritie of the whole churche in such a generall assemblie , and this is the cause that S. Aug. defended S. Cyprian from heresie, for that it was not decreede by any generall councell, that such as were baptized by heretiques, should be rebaptized againe as the said S. Cyprian helde, and because the Donatistes did persiste in this doctrine, after the definition of the generall councell , they were condemned of the churche for heretiques, as S. Aug. doth testifie; and therfore those dogmatistes of our time , because they defende not onlie this doctrine, but also many other peruerse and damnable opinions not onlie against the defini-

finition of these generall councells, but also against godes ordinances, ought to be reputed for heretiques.

11. S. Thomas doth saie, that it was the custome of the churche, for danger of fbeddinge, that the priest at the alter should receaue vnder both kindes, the laytie vnder one kinde, for this said he is not against Christis institution, for whosoeuer receaues the bodie, receaues the blood alsoe, because that Christe is vnder both kindes, aswell in respecte of his bodie, as his bloode. For all sacrifices did appertaine vnto the priestes, the Manna, the paschall lambe was eaten of the people which were figures of this Sacramente, and they were not comaunded to drincke after it. And although you vrge that Melchisedec did offer bread and wyne in token of this Sacrament, I aunswere that he was a prieste, for so the scripture saith. *Etat enim sacerdos Dei altissimi*, for he was a priest of the highe God. In our Lordes prayer wee aske our dailie bread without wyne, which petition many holydoctors doe interprete to be mente of the Eucharist, and when our Lord had fedd soe many thow-sands, there is noe mention made, either of water or of wine, that feedinge beinge a figure or token of the holy bread of the alter, by which the faithfull Christians are releued. For our Lord makes mention of the Chalice but thrice, of the eatinge of the bread

D. Thom.
in 6. Iohn.
lett. 7.

Exod. 16.
Genes. 14.

Tertul. in
bras. Dom.
Cypr. in
bras. Dom.
Ambr. l. 9
de sacra
Hier. c. 6.
Mass. ho-
mil. 9.
Aug. l. 30.

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bread he makes mention fifteene tymes, so
as wee may perceave that the churche may
vse both the kindes leuerallie. *Quis manducat*
hunc panem vivet in eternum.

Theophil.
in eadem
verba.

Aug. li. de
confessu
Evangeli
c. 25. &
ser. in se
ria 2. il-
latis diei.
Beda lib
Comment
in Lucam.
Petr. Da-
mianus
Card. lib.
de diuinis
officiis.

12. Christ also goinge to Emaus, sit-
tinge at the table, did feede only the two
disciples with breade alone, and being per-
ceaved in the breakinge of the bread, did va-
nish awaye, by which fraction or breakinge,
many holy fathers did vnder stande the Eu-
chariste: wherby wee may gather, that the
Euchariste was giuen vnto the laytie vnder
one kinde ypon easter daye, that is to say
to Cleophas and to Lucke, as many saie.
And although they were the disciples of
Christe, yet they were not priestes. For at
his last supper he did not saie to others
then to the twelue Apostles these wordes;
Doe this in remembrance of me, and vnto those
disciples that went to Emaus, he gaue on-
lie the bread without wine, & so vanished
awaye.

Epistola
Ephestos.

13. S. Ignatius made mention but of one
kinde to be giuen to the laytie. *Eruditus a pa-*
traceto &c. Yow beinge instructed of the
holly ghoast, remaininge in true obedience
to the Bishops & priests which breake the
bread vnto yow with due respecte and per-
fect deuotio, which is the medicine of mor-
talitie, the onelie preseruatiue of life against
death by Iesus Christ; The blessed Sainte
did not speake any thinge of the Chalice,
when

when the Pope goeth in any pilgrimadge or iourney, he carries with him the blessed Sacramente but vnder one kinde. S. Hierom doth reporte, that it was the custome of the faithfull at Rome, to haue our Lordes body at home in their houses, because they did not presume to goe to the church beinge letted by coniugall societie, which saith he, I doe not commend or discommend. S. Ambrose also doth reporte, that his brother carried with him this dreadfull hoaste to sea, and hauing suffred shipwreacke, did by vertue of this blessed Sacrament escape drowninge, the blood he did not carry, beinge not soe conueniente for carriadge. The Christians did in tyme past vse to carrie with them the Sacrament vnder one kinde, least in their greatest danger of death, they should not be releued of their greatest liuely hoode. S. Ambrose in the hour of his death, did receaue the blessed Sacramente of the Bishopp of Vercell vnder one kinde, as Paulinus doth reporte. The like is also reported of S. Patronilla, S. Hierome, S. Martyn, S. Benedict, S. Lucia, & S. Francis of whome the histories make mention, that in the time of their death they did communicate vnder one kinde. Amphilogius wrote, that when S. Basill did celebrate in the church, a Iewe went to gaze and to behoulde the christians as they receaued the blessed hoaste, he ioyning himselfe with them, sawe an

*Hier. in
Apolo-
g. pro
libris
contra
Iouinianū*

*Ambr in
orat. fune-
brii de
obitu fra-
tris sui
Satyr.*

*Paulinus
in vita
eius.*

*In vita S.
Basil.*

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infante diuininge the hoast in the handes of
S. Basill, and soe came to all the communica-
entes, as also to the said Iewe, which whe-
re receaued, the blessed bread was forthwith
tourned into flesh, and beinge astonished at
this miracle, he himselfe with his wife and
children, were made Christians.

14. Euagrius a greeke historiographer,
and Nichephorus doe deliuer vnto vs, that
it was the aunciente custome in the church
of Constantinople, to give vnto children
such as went to schoole, the reliques and
fragments of the blessed hoaste, if any were
left after the communicantes, but it were great
absurditie to giue the reliques of the chalice
vnto them, their tender age and weake dis-
position being not capable thereof: soe it
should be a great indecencie to keepe the
same, being in a short time subiect to corrup-
tion. With these children vpō a certaine daie,
went a boy the sonne of a glass-maker, who
beinge asked of his father, what he did with
the children of the christians, he toulde him
that he receaued the christian roode, his fa-
ther being enraged and enflamed with ex-
treame furie, cast the childe into a burninge
furnace, where he was accustomed to make
his glasses, wherein he continued 3, daies,
his mother searchinge him in all places, and
at lenght shée cominge towardes the for-
nace, and callinge the childe aloud by his
name, the childe aunswere, and openinge
the

the mouthe of the ouen, founde him in the middest of the fire, hauinge receaued noe harme from the flame therof: and askinge the childe how he was preserued harmlesse, he answered that a woman cloathed with purple, came often to him, and did often powre water vpon him, and did extinguishe the coales, and gaue vnto him meate, which beinge could vnto Iustinian the Emperor, he put the Father of the childe to death, as beinge conuinced of the murther of the childe: this historie is related amoungest the latynes by Gregorie Turonensis.

15. Gulielmus Abbas deth relate, that a certaine stubborne, and disobedient Moncke once receauing the blessed hoaste at the handes of S. Bernard, could neuer lett it downe, and consideringe with him selfe that he was wilfull and not obedient to S. Bernarde, he went vnto him, and tould him what had happened, and beinge absolved and penitente of his contimacie, prefentlie he swallowed the blessed hoaste. Alexander Hallensis did obserue how certaine religious persones deuanting that both kindes should be giuen vnto them, the priest sayinge Masse at the breakinge of the hoaste, he sawe the patene all ebrewed with blood. None that is acquainted with the liues and monumentes of Sainctes can be ignorant, but that oftentimes this mysticall Sacrament of the bodie and blood of Christe hath, both

Gregor. in
opere plu-
rimorum
mars edito
de miracu-
lis beate
Marie.
Guliel. in
vita S.
Bernardij.

Hallen. in
4. part.
summe.

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to resolute the doubtfull, and to strengthen
our loue and deuotion in Christe, appeared
in a visible forme of a lambe, or a childe,
yea and in the colour of fleshe and blood,
that it which was inuisible by mysterie,
should be visible and made manifest by mi-
racle. The sixt generall councell did describe
the manner of communicatinge to the lay-
tie which with their handes did receaue the
Euchariste from the priest, afterwardes in
the tyme of Balsamon Archbischopp of An-
tioch, which did coment vpon those can-
nons, that were prohibited.

Serm. 42. de tempore hom. 10. 16. S. Augustine also willed the men,
whē they came to receaue, that they should
washe their handes and that women should
bringe white and cleene lynnē with them
that they may receaue the bodie of Christe,
and euen as men should washe their handes,
soe they should wash their consciences with
Almesdeedes, and as women should prepare
fine white lynnē cloth when they receaue
Christs bodie, soe they should prepare also
a chast bodie, cleane thoughtes, and a con-
trite harte, that with a good conscience they
may receaue the Sacraments of Christe:
thus farr S. Augustine, who shewes that in
this time weomē receaued the blessed hoaste
in fine lynnē cloathe. Againe the said sixt
councell did institute, that the piefes in
lente only should celebrate vpon Saterdaie,
and Sundaie, and the Anunciation of the
blessed

blessed Virgin, on other dayes they shoulde vse hoastes alreadie consecrated, as it is don in the latine church euerie good fridaie, which Rabanus affirmeth to haue bene the custome more then seauen hundred yeares agone, for that saith he, to consecrate is more befittinge tymes of solemnite, ioye and gladnes, then in tyme of sorrowe and fadnesse as the lente is. And when the Gretias did vse the hoasts alreadie consecrated, and that wyne coulde not be soe much referued without it were sower or corrupted, it is a signe they did receaue then vnder one kinde, as the latine priestes doe vpon good fridaie without any reprehension therein: Rödolpnus the Abbott of S. Trudon who did florisse in the tyme of Henry the 4. Emperor, and a most religious Father as Trithemius wittnesseth, doth yeald reason wherfore the laytie ought not to receaue vnder both kindes by these wordes.

Trith. lib.
de eccles.
histor.

*Hic & ibi cautela fiat ne präsbyter agris
Aut sanis tribuat laicos de sanguine Christi,
Nam fundi posset leviter, simplexque putaret,
Quod non sub specie sit IESVS totus vtraque.*

The priest ought to be warie that he giue not of the blood of Christ, either to the sicke or sounde laitie, for it may vpon light occasion be shedd, or the simple may thinck that Christe is not vnder ether of both kindes a parte.

17. But yow will aske, when was it

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first instituted in the Churche that the lay-
tie should receaue vnder one kinde. I aun-
swere wee can finde noe beginning thereof,
nor any constitution, but the councell of
Constance and Basil doe condemne all such
as finde faulte with this manner of recea-
uinge, or should change that custome, and
doe also decree that this was an ould cus-
tome of the Church: and when wee can
Aug. epist.
218. cap.
6. tom. 2. shew noe beginninge hereof out of Eccle-
siasticall histories, it is a great signe (accor-
dinge to the rule of S. Augustine) that it
was allowed of Christ and his Apostles, and
that Christe leste power to his church to
dispose of this matter, according as she
should thincke it moste fitt for places and
tymes, being induced by many sundrie rea-
sons to communicat the laytie vnder one
kinde, as I haue said alreadye, and nowe I
alleadge others. For first if it were not
soe, manny trulie were deprived of this
benefitt, for that many Northeren coun-
tries haue noe wine, and although the rich
may haue it, yet euerie poore cannot haue
it, yea many there are, that did never drinke
wine, and if they should drincke thereof,
they should vomitte: therfore sith the yoke
of our Saviour is sweete, wee must not
thincke that he will compell any to that
which he cannot performe. The second rea-
son is, for besides Christ which is aswell
vnder one as vnder both, there is not in the
other

other kinde but an accident without a subiect, as is apparet by the council of Constance and Basil. The third reason is, that it was lawfull for the prieste aswell in the greeke church that did receaue in lente vnder one kinde, as the sixt councell doth manifest, as also in the latine church, for the priest that receaues it vnder one kinde vpon good fridaie. The 4. reason that Christe is alwell vnder one kinde as vnder both kindes, and he that receaues it in that manner, receaueth as much fruite, as if he had receaued vnder both.

18. Yow vrge against this custome of the church, Vnlesse yow eate his flesh and drincke his blood wee shall haue noe life in you. I answere that the coniunction, &c, is taken disiunctiuely, as if Christ had said vnlesse yee eate my flesh or drincke my blood &c. and soe S. Paule saith these wordes, *quicunque &c.* whosoever will eate the bread, or drincke the Chalice of our Lorde vnworthilie, did vse the wordes disiunctiuelie not copulatiuelie, in which place S. Ambrose did read, *aut*, that is to saie, or, in the Greeke, *H.* which is a disiunctiue particle, and a disiunctiue commaundement is fulfilled, if one parte be perfourmed as it is said in Exodus, he that killeth his father & *Exod. 15.* mother let him die the deathe, for the sence is, he that killeth his father or mother shall die, because the one was sufficient. Also in

the actes, S. Peter beinge demaunded almes, answered that he had not siluer and goulde, that is not siluer nor goulde, else he had not answered suffisantly, siluer onlie suffisinge to giue almes. And although we should grāt that Christ did giue a precepte to the laytie to receaue Christ vnder both kindes, yet the laytie doe aswell receaue both vnder one kinde, as vnder two, for he receaueth flesh and blood in the one and in the other. For although by effecte and force of the wordes and sacramentall forme, *hoc est corpus meum*, this is my bodie, Christ's bodie is there, yet his blood, soule, and diuinitie are also there, by due consequence and concomitance, all these beinge inseparabla since his resurrection vnted in Christ's person: and soe vnder the forme of bread, the laytie receaue Christes blood with the bodie, though not in forme of drincke or drinckinge, but eatinge, for which cause S. Cyprian called it, eatinge of Christes blood.

Cypr. ser
de cāna
Dom. &
epist. 3.

19. This is also proued *à posteriori*, by the maruelous effect and euente of receauinge vnder one kinde in the combustion and miserable troubles of the last warres in Fraunce, procured by Caluine and Beza, and other firebrandes their followers, that rusched out of hell for destruction of their countrie. Caluine sendinge a Minister of his called North vnto Rochell, who hauinge corrupted with his poisoned he-
resie

resie the Mayor of that towne , with
many of the cheefest , did surprize it , and
his last attempte was to seaze vpon the
poore catholique cleargie , which beinge
gathered together into a church , and expec-
tinge nothinge else then to fall into the
cruell handes of this diuillish minister ; the
Abbott of S. Bartholomew which was the
cheefest and the learnedest of that cleargie
beinge in number 24. tooke a loafe of bread
and did vse the woordes of consecration ap-
plinge it to the bread (for he durst not haue
the blessed Sacramente in the pixe accor-
dinge to the custome of the church , least
thoile damned and impious crewe should
cast it to their dogges , as they hade done in
other churches in Fraunce) and euerie one
of that heauie cleargie did receaue . *Domini*
viaticum , which before the receauinge the-
reof , were both fraile in faith , and fearfull
of death , and readie to make shippwreacke
of their profession and religion , as I was
tould by men of good creditt in that towne ,
but after the consummation thereof , they
were loe firme and soe constante , that eue-
rie one of those 24. except one , did endure
a most cruell and vilde death , which is
knowen to all both catholiques and hereti-
ques at Rochell , to wit , that euerie one of
them with a stome about his necke , was
cast downe headlonge oute of the highest
pinnacle of the highe tower in the entrie of
the

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the keaye of Rochell into the sea, with men
in Boates readie to knocke them downe
into the bottome of the sea, if perhappes
anie of them shoulde swimme vpon the wa-
ter.

20. The vertuous Queene both of Fráce
and Scotlande Marie Steward the Kings
mother, had the blessed Sacramente reserued
in a little pixe, which shee her selfe recea-
ued a little before her execution, by which
noe doubteshee constantlie and most pa-
tientlie did endure such a violente death, as
is knownen to the worlde. Wee knowe that
the vse of the Chalice did succede ill vnto
all those kingdomes and regions that ob-
serued the same, for in the east, besides that
they were infected with sundrie errors, and
heresies, they are plunged into the yoke of
the miserablest captiuitie that euer was, vnder
that damnable tyrant the enemie both
of God and man. In the countries of the
weast alsoe, they which doe and did obserue
that custome, are not onlie now ouerwhel-
med and ingulfed in all pernicious and
blasphemous heresies, but alsoe intoxicated
with hatred, itched with ambition, con-
founded with tumultuous insurrections,
and turbulent rebellions, wearied with
bloodie and cruell warres and defiled with
all impudicitie of beastly concupisence, and
corrupted with all exercise of extortion &
iniustice : and besides, their labours are
without

*The wo-
full lot
of secta-
ries.*

without fruite, their soules without confidence, their liues without honestie, and their conuersation without shame, they are become plaine Atheistes, worse then either Iewe, Turcke, or Gentile.

21. And in all those countries of the east and west, where nowe this wicked heresie infecteth, worse then ether the poison of vipers, or the corrupte aire of Basilisks, the people, especially the nobilitie were diuided into factions and hatred, euerie one employinge his best time and his greatest skill to be reuenged vpon his competitors, and therfore did embrace this heresie, not for godes sake, but for a reuenge wherby he might satisfie his vplawfull ambition, and filthie desires, for as the wise-man saith. *Anima callida quasi ignis ardens non extingueatur, donec aliquid deglutiat.* A turbulent minde is like a burninge flame of fire, which shall hardly be extinguished vntill he shall devote & consume somewhat. And the Princes that fauoure these heresies, are soe miscarried, & misled with this vnsatiable thirst both of ambition leacherie, and couetousnes although they pretend religion herein, that they shall neuer be satisfied, nor their thirst shalbe extinguished, though all the Chalices in the world had ben giuen vnto them. It was graunted by the councell of Basil, the vse of the chalice to the kingdome of Bohemia, and the same permitted vnto them

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them by Paulus 3. and by his 3. Legates, that
he did send to Germanie, as also by Charles
the fifte, this graunt did them no good, but
rather did much harme, for in a little tyme
there grewe foure sectes of heresies in that
kingdome, as the Thaborites, Adamites,
Howelites, and Orphans, soe as Pius the 2.
was fayne to reuoke the graunt that was
giuen them by the councell, and trulie wee
must not expete great fruite nowe if it
were graunted, for our cleargie men are
noe betterthen those that went before, nei-
ther seculer Princes more vertuous or more
iuste then their predecessors, neither are he-
retiques more humble or more honest for
hauinge the vse of it.

*Theopb in
cap. prio-
ris ad
Corinsh.*

Genes. 9.

22. Yow vrge against vs out of *Theophilus in cap. prioris; Tremendus hic calix cunctis
pari ratione est traditus*, this dreadfull chalice
is giuen to all after one fashion. I answeare
that his meaninge was to tell, howe it was
all a like to the twelue Apostles, yea to Iu-
das himselfe, yea it may be giuen also to
others, but Christ did not forbidd those to
whome he committed the gouernment of his
church to denie it also to other some, as it
is said in the scripture, that God hath giuen
all cattle and beastes to the vse of man, yet
by that graunte or donation, he hath not
forbidden the superiors for disciplines sake
to forbid their subiects in certaine tymes, the
vse of certaine meattes, as God in his lawe
by

by speciall commaundemente did forbidd the children of Iuda all vncleane beastes, and such that were strangled, which neuerthelesse the church nowe doth teach and preach, not that herein shew doth against Gods lawe or his precepte, but that beinge taught by the holy ghoast, shew doth interprete godes meaninge in the lawe; For the positiuue lawe of the church, is nothing else then a certaine prescription of godes lawe, and a certaine determination of that which is giuen in common. God almighty commaunded vs in generall to praie, to doe penance to receaue the Eucharist, but the church according to her wisdome and discretion, respectinge rather the intente of the lawe-giuer, then the lawe it selfe, did prescribe both the tyme & manner wherein and by which, wee ought both to receaue the blessed Sacrament, and to doe penance and praie, for the vulgar sorte yea, and men of great learninge and science, vnlesse they had bene endued with great charitie, without these particular determinations, and commaundements of the Church, would not keepe these generall commaundements. Luther faith, that he had noe other cause or any sufficient motiue to give the Chalice to the laytie, but that the church and the fathers did commaund the contrarie. And in another place he dissuaded Christians from confession, and from the Euchariste in time

Luth. in
lib. de for-
mula missa
lib. de Cö-
fessione
parte 3.
para. 14.
of

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 of easter, because that the Pope commaun-
 ded it. I will not obey his commaunde-
 mente, saith he, I will doe it, saith he, ano-
 ther tyme, accordinge to myne owne plea-
 sure, but not accordinge to his precepte. But
 Luther and all his malitious and turbulent
 followers, ought to embrace the councell
 that the Angell gaue to Agar, the woman
Reuertere ad domum tuam & humiliare sub manu illius: retourne to thy house,
 and humble thie selfe vnder her power. This
 was spoken litterallie of Agar, that shee
 should obey Sara and returne to her house:
 which is allegorically spoken of the church,
 vnderstoode by Sara, and of the congrega-
 tion of heretiques meante by Agar, as S. Au-
 gustine doth teach vs.

*Whether the Catholike Church doth add to
 this Sacramente, in makinge it both a
 sacrifice, and a Sacramente.*

CHAPTER II.

Cypr. epist.
 66.
 Chrysost.
 hom. 11.
 Damosc.
 serm. de
 canis.

1. **A**nswere, that the Catholique church doth add nothinge, nor inuente any sacrifice, but that which Christe instituted for a Sacramente, which is our spirituall foode, and may be said to be our daylie bread, as also the great sacrifice of the newe testamente, and soe Christ is said to be offered for vs two man-
 ner

ter of wayes videlicet bloodilie, and vnbloodilie. In the first manner, he offered himselfe for vs in *ara crucis*, vpon the alter of the crosse, which oblation the paschall labe without spott, which was offered by the Iewes, did signifie. In the second, he offred himselfe in his last supper, and nowe his priests doe offer him vpon the alter for the quicke and for the dead, that accordinge to S. Cyril the oblation of Melchisedech, who did offer bread and wyne, should be accomplished, and that he should remayne a true priest accordinge the order of Melchisedech, and that his priest hoode which is according to his humanitie, and not accordinge to his diuinitie, might endure for euer. Soe as the Eucharist amongst other Sacraments of the old testamente, hath this priuiledge, and prerogatiue, that it is a Sacramente, when it is receaued by the faithfull; and a sacrifice inasmuch as it is dailie offred for our offences to the eternall father. And although euerie sacrifice be a Sacrament, because it is a sacred thinge religiousely instituted, to sanctifie our soules, notwithstandinge euerie Sacrament is not a sacrifice, because it is not offred vnto God vnto whome sacrifice is offred, and a Sacramente is ordained for men. Soe as the Eucharist is of greater value and vertue as it is a sacrifice, then as it is a Sacramente, as Ioannes Roffensis saith, in his articles against Luther, and vpon this place

*Cyrill. ad
Hebr. 9.
Hier. cap.
9. ad Ti-
tum.*

*How the
Eucharist
is a sacri-
fice and a
Sacrament.*

Salmer.
traga. 16.
in Iohanne.

Mal. c. 1.
Psal. 112.

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place related by Alfonso Salmeron. That
the Eucharist is a sacrifice of the newe lawe,
it is proued most abouydantlie both by scrip-
tures, fathers, and by councells.

2. The first is by Malachias the prophett,
who did prophesie of this sacrifice after this
manner. *Non est mihi voluntas in vobis &c.* I
haue noe likinge of yow, and I will not re-
ceave a gifte from your hand, *ab ore uero
usque ad occasum &c.* from the risinge of the
sunne vnto the goinge downe thereof; *magnum
est nomen meum in gentibus, & in omni loco
sacrificatur & offertur nomini meo oblatio munda:
quia magnum est nomen meum in gentibus:* my
name is great amoungest the gentiles, and
in all places they doe sacrifice and offer vnto
my name; a cleane oblation. This said the
Lorde of hoasts, he said that his name should
be great amoungest the gentiles, of whome
this oblation should be offred, for before
the ghospell of Christe was preached vnto
them, noe oblation of theirs was lawfull,
neither the oblation of the Iewes was cleane
it selfe, but accordinge to the faith and de-
uotion of him that did offer the same: be-
sides they could not offer but at Hierusa-
lem onlie, and consequentlie, it was not
in all places of the worlde, as it is mente
heere from the easte to the weaste. Neither
can it be meant of a spirituall sacrifice, ei-
ther of prayers, faith, mercie, or a contrite
hart, which in scriptures are called sacri-
fice,

ifice, as the Augustane Apologie doth interpret, for manie reasons, because that all these be not one sacrifice, but many sacrifices, as also because they doe not exceede the old sacrifices, for in the old testament, there was vse of those kinde of sacrifices as with vs, and moreouer because they were not properlie called sacrifices, but metaphoricallie, neither are they offered in all places, because they be spirituall things, which needes noe place. And much lesse are they vnderstoode of the preachinge of the gospell, as Bucerus writinge to Latonius doth interpret, because preachinge is not properlie called a sacrifice, neither succeedeth it the olde sacrifices. Neither the conuersion of the gentiles, by the preachinge of the gospell is this sacrifice, as Acolampadius doth expounde vnto the Senate of Basil, for this is called an improper sacrifice, neither one sacrifice, but many accordinge to soe many nations conuerted: wheras this sacrifice ought to be one onlie sacrifice in number and not in forme. Neither shall it be alwayes, but for a tyme, for when the nations shalbe conuerted: *Omnis Israel saluus fieri.* All Iuda shalbe saued, as the Apostle doth witnessse. Neither last of all was it spoken of Christe on the Crosse, a Kemnitius would haue it, for that was not alwayes, it remaining but the space of an houre, neither in all places, but in Mounte Caluarie,

Psal. 75. neither was it offred properlie of the gentiles. *Quia notus erat in iudea Dominus,* because God was knownen in Iudea, and in Israell his name was great.

3. Wee must therfore vnderstand, that this prophesie is vnderstoode of the oblation of Christe in the Eucharist, and that it shalbe alwayes celebrated in the church of Christe, from the easte to the weaste, as it is (God be thancked) in despite of the diuill and all his instruments. This is proued by the litterall sense of the texte of Malachias his prophesie, and by the tradition of the fathers, which is the certaine key of the vnderstandinge of the scriptures. For soe Cle-

Clement. l.
7. Conf.
Apost. D.
Martial.
epist. ad
Barudiga-
lensis. Iust.
Martyr.
Dialogo.
in tripho.
Iren. lib. 3
cap. 23.
Tract. 27.

Iustinus Martyr. Ireneus. Ter-
tul. lib. in Iudeos c. 16. Euseb. lib. 1. de demon-
stratione Evangelica cap. 10. Cyrillus lib. 1. de
adoratione in spiritu & veritate. Damascenus
lib. 4. c. 14. Aug. lib. 18. de Ciuitate Dei cap. 20.

& 35. Hieronymus. Theodoret. Remigius Hay-
mon; Rupertus & Lyranus in their Com-
ment. vpon Malach. & Concil. Trid. sess. 22.

interpret: We must consider, that the worde sacrifice in the Hebrewe tongue as Salmeron doth set downe, is called *zebeach*; which is properlie called a bloodie sacrifice, and in the place of an oblation is putt in the hebrewe tongue *mencha*, which was properly meate, or a guift vnbloody. Therfore for all the sacrifices of the old lawe, whether they be bloodie or vnbloodie, our Lord by his

pro-

prophett said. *Corpus autem aptastimibi*, thow haste made my bodie befittinge all of them. This vnbloodie hoaste is soe cleane and pure in it selfe and soe acceptable vnto God, as by the wicked life of him that doth administer the same, it cannot be defiled. And although in the prophesie it is said in the present tense, yet for the certitude and vndoubtfullnesse of the prophesie, the time present is vsed for the time to come. *Offeretur & sacrificabitur*, it is sacrificed, for it shalbe sacrificed, *ab ortu solis vsque ad occasum &c.* from sunne risinge vnto sunne sett, my name shalbe great amoungest the Gentiles.

4. By this worde therfore wee must note and marcke, the amplitude and largnes of the church, against the narrowe streight of the Iewes, and the smale corners of the heretiques, which by their offences and heresies are vtterlie depriued of this hoast, and sacrifice. The catholique church doth celebrate and solemnize the sacred praises of God, in which this prophesie is accomplished, by the benefit shee daylie receaueth by this sacrifice, by which shee is daily fedd, and by which shee offers herselfe withall her forces, vnto this liuinge God, singinge praises vnto him. Yealdinge and consecratinge herselfe in all humilitie of spirite, in all perfecte deuotion of faith hope and chartie, to the glorie of the great God, vnto whome, and to none els, this great sacrifice

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is offred, for which Sacrifice, Churches, Al-
ters, Chapples and Conuents were builded,
Priestes, Deacons, and Leuites, and so many
blessed orders of cleargie men were insti-
tuted, for which causes soe many benefices,
personages, vicariadges, Cannonries, Pre-
bendes, Tithes, profittes, stipendes, reue-
newes, landes and liuinges, for the honest
maintenaunce of such as should offer this
sacrifice, were lawfully and charitably be-
stowed, by the godlie and deuoute chris-
tians.

5. But yow saie that the papists herein
did robbe both this great God of his hon-
or, by comittinge idolatrie againste his
maiestie, and also the christians of their lan-
des and goodes, inuentinge this sacrifice, as
yow saie, against God, for to deceaue the
godlie people of their goodes. I desire yow
if the Papists did deceaue the people herein,
why should not yow make restitution to
the right owners of those landes? for if yow
take anie thinge from a theefe, by all lawes
both ciuill and cannon, yow ought to re-
store it againe to the true owner, and as yow
saie yow restore to God his owne honor
-by takinge awaie this Sacramēt, why should
not yow restore also vnto the christians
their tithes and liuinges giuen in tymes
past for priestes, principally to offer this sa-
crifice, by which the name of God hath
bene most glorious amoungest the nations?

But

But as God is not the more glorified by your doinges, soe your neighbor is not the more edified by your examples, and vntill yow restore to God his sacrifice, yow will neuer restore or make anie restitution to the Christians of their goodes. But you follow *Plutar.* Gnatho and Philoxenus who beinge slaues of their bellies, to haue all the bankett and feaste to themselues, were wont to spitt & blowe their noses into the dishes, that others should not eate thereof: soe yow spit vppon the Masse for the which thole church liinges principallie were giuen, and therfore yow charge priests with couetousnes, and other enormities, that yow your selues may possesse freely their spoiles and goodes, and abuse them as yow doe with excessiue riotousnes: you bark also against the fast of the Church and the continentall life of cleargie men, that you may mispend those liinges by satisfying your filthie appetites, which cannot be satisfied. Yow knowe, or at least you should knowe, that thole who will not serue at the alter, ought not to liue by the alter, and if yow refuse this office, in thinckinge it to be impious and idolatrous, yow should also refuse the reward and promotion of idolatrie and impietie, as thole liinges which were consecrated to the alter, by the last testament of the testators; for Benevolus, for that he would not conforme himselfe to Iustina the Empresse,

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against S. Ambrose beinge defiled with the
Arrian impietie, restored vnto her all the
ensignes and titles of honnor he had of her,
as Zozomenus writeth.

Lib. 7.
cap. 13.

Psal. 109.

6. The second place to proue the trueth
of this Sacrament, is taken out of the Psal-
me. *Iurauit Dominus & non penitebit eum, tu es*
*sacerdos in aeternum secundum ordinem Melchi-
sedech.* Our Lord hath sworne, and he will
not repent himselfe thereof; thou art a priest
for euer, accordinge to the order of Melchi-
sedech; for that this priest-hooде shall never
be taken from him. Fornot onlie in his last
supper did he offer himselfe, but also on the
Crosse, and also by his priestes by whome
he shalbe offered vnto the worldes ende, as

Æcumen.
cap. 5.
Cyp. epist.
ad Cæci.
Damasc.
in 4. lib.
de fide or-
thodoxa.

Æcumenus, D. Cyprianus, Clemens Alexandri-
nus, Athanasius, Eusebius, Epiphanius, Arno-
bius, Hieronymus, Ambrosius, Augustinus, Theo-
doretus, Theophilactus, Damascenus: and others
affirme. For Christ offeringe himselfe vnto
his Father nowe in heauen, & before vpon
the Crosse, cannot be saide, that he is a
prieste accordinge the order of Melchisedec,
but rather accordinge to that of Arnon. as S.
Thomas teacheth when he did offer himself
in a bloody fashion vpon the Crosse, whose
oblation was but once, and not foreuer as
S. Paule saith: for besides that Christ insti-
tuted a churche, and ordained sacramentes,
he offered two sacrifices, the one on the
crosse, the other at his last supper, both of
them

them but one sacrifice in substance, yet differ in forme and manner: by that of the crosse, Christe was a priest, but not an eternall priest, nor accordinge to Melchisedech, because that was once only offered, and being bloodie, resembleth not the vnbloodie sacrifice of Melchisedech: but by that he offered at his last supper, for he by his priestes offeringe still that sacrifice in the Masse, is a priest accordinge to Melchisedech, whose sacrifice consisted of bread and wine. And therfore euen as accordinge to S. Paule, Melchisedech was a figure of Christe accordinge to his priest-hoode, so was he a figure accordinge to his sacrifice, for sacrifice and priest-hoode haue a speciall connexion and relation one with an other, but his order can not be said to be in a bloodie manner. For wee doe not read that euer Melchisedech did offer any bloodie sacrifice, therfore this order must needs consist in an oblation of an vnbloodie sacrifice. And although wee shoulde graunt that he offred himselfe accordinge to both, the oblation accordinge the order of Melchisedech, and the oblation of the crosse, yet the sense of the oblation of the crosse, ought not to take awaie the sense of the oblation of the other.

7. The third place to proue that it is a sacrifice, is by the institution of the Eucharistie: for when he made an ende of the supper of the lambe, that was to be sacrific-

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ced, it is said our Lord tooke bread (for this
was the manner that the priest did vse in
sacrifice) and hauinge lifted vpp his eies, as
if he woulde offer vpp to his father that holie
breade, into which as Hierem. saith, the
Iewes did cast their wodde; and as the Masse
or Liturgie of the Greekes hath. *Accipiens
panem in sanctas immaculatas manus &c.* Ta-
kinge the breade into his holie, vnlotted,
innocente, immortall handes, liftinge vpp
his eies, and shewinge vnto yow God the
Father &c. And in the Masse, both of the
Latines and Greekes it is laid. *Gratias agens,*
giuinge thanks for the redemption of the
worlde, offerringe therfore vnto his father a
sacrifice of thanks giuinge *benedixit*, he ble-
ssed, neither did he sooner offer, then he co-
secrated, and consecratinge he offered him-
selfe willinge to be sacrificid. He said also,
accipite &c. Take and eate, this is my bodie,
wherto S. Luke doth add. *Quod pro vobis da-
tur*, which is giuen for yow, or which is
broken for yow, as S. Paule hath. *Quod pro vobis offertur*, as S. Augustine doth inter-
prete; and also it is said of the bloode in the
present tense of the four Euangelistes. *Fundi-
tur*, not because that presentlie out of hande
he should be offered vpon the crosse takinge
the tyme present, for the tyme to come, but
at this instante he offered himselfe in that
heauenlie misterie vnto his father, for *dare,*
frangere, tradere, fundere and facere, are wor-
des

Hist. 3.

*Liturg.
gracor. in
missa D.
Iacobi.*

Matt. 26.

Luc. 22.

1. Cor. 11.

des belonginge vnto a sacrifice, for it is said, that God loued the worlde that he should giue his only begotten sonne, vid. in sacrifice for vs, he did not spare his only sonne, *sed tradidit*, but he deliuered him for vs. Moreouer he was a prieste accordinge to the order of Melchisedech, therfore he was to offer in bread and wine as he did.

John. 3.

Rom. 8.

8. Againe he said, I desire to eate this Pasche with yow, for Pasche is a sacrifice: and as euerie man is a liuinge creature, so euerie Pasche is a sacrifice, which is confirmed, in the 6 of S. Iohn: the bread that I shall giue, is my flesh for the life of the worlde, therfore the bread giuen in the supper, doth conteine the flesh giuen for the life of the worlde vpon the crosse for sacrifice, so that neither in the supper, nor vpon the crosse, was it a sacrifice, or els in both it was a sacrifice, for the worde *giuen*, was repered twise. And although it should be once repered, yet it hath the force of a sacrifice. *Panis quem ego dabo caro mea est pro mundi vita*, the bread that I shall give is my flesh, for the life of the worlde. For the Eucharist in alsmuch as it is a Sacrament, profiteth onlie him that receaues it, but forasmuch as it is a sacrifice, it is the soule of the church, and the life of the worlde, therfore the bread giuen by Christe and containinge his fleashe, necessarily was immolated and sacrificed, and also offered vnto his

Argumen-
sū a / pecie
ad genus
affirmati-
num va-
les.

John. 6.

his Father. Moreouer our Lord saied when he deliuered this bread. *Do this in remembrance of me*, by which wordes he shewed the nature of a sacrifice saying, as it were: hitherto yow haue offered the figuratiue, and Paschall lambe, nowe I doe not take away the oblation of a sacrifice, but I doe transfer and change the same vnto a more worthie oblation of offeringe my bodie and bloode. Therfore Pope Leo saith, lett the shadowe giue place to the bodie, let Images giue place to the trewe patterne. *Antiqua obseruatio nouo tollitur Sacramento*: lett the old custome giue place to the newe sacrament, *hostia in hostiam transit, sanguis sanguinem excludit, & legalis festiuitas vi mutatur, expletur*. Lett one haaste passe vnto another, one blood doth expell another, the accomplitinge of the legall festiuitie, doth importe a change thereof.

9. This is the cause that Christ that nighte did offer thrise: first in a pure figure: secondlie he offered his bodie and blood vnder both kindes of bread and wyne, which was both the thinge it selfe and a figure; last of all he offered himselfe (beinge the thinge it selfe) vnto death when he went vnto the place where he was taken. This is declared in the forme of the canon of the Masse which S. Ambr. vsed in the church of Millâ vid. *Qui sacrificij perennis formam instituens, primus omnium hostiam Deo obtulit, & primus omnium*

Ruperr.

D. Thom.

Lnc. 22.

x. Cor. 11.

S. Ambr.

Masse.

omnium illam docuit offerri, who institutinge
the forme of the euerlastinge sacrifice, as the
first of all that offred an hoste vnto God, &
the first that taugte the same to offered. *The masse
of Aethiopia*
The Church of Aethiopia hath these wor-
des in the Canon of the Masse related here
by Salmeron which he hath scene in printe. *Salmeron
tract. 27.*
Hoc facite in meam commemorationem. Nunc
autem recordamur mortis tuae, & resurrectionis
tuae, tibique gratias quod per hoc sacrificium di-
gnos nos fecisti standi in conspectu tuo. Doe
this in remembrance of me, now wee being
mindfull of thy death, and of thy resurrec-
tion, wee giue thee thancks for that
thow voutsafest that wee stand in thi
presence. The constitution of the Apostles *Clemens.*
hath these wordes. Primus igitur natura pon-
tifex est vnigenitus Christus, qui non sibi hono- *Romanus
l. 8. const.*
rem arripiuit, sed constitutus à patre &c. The *cap. vls.*
first Bishopp by nature, is the only begotten
Christe, which did not arrogate vnto him
selfe honor or renowme, but beinge ap-
pointed of the Father, which for our sakes
became man, and offeringe vnto God a
spirituall sacrifice, and vnto his Father, be-
fore his passion he commaundeth vs onlie
to doe this.

10. Moreouer our Lord by the worde
(facite) doe this, comaūded that they should
consecrate and offer, take, receaue, and dis-
pense to others &c. For in the holie scrip- *Exod. 13.*
ture, the word *facere*, is taken for *sacrificare* *Levit. 15.*
vid.

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vid. to sacrifice as, facietis & hircum propec-
cato, yow shall sacrifice a goate for sinne,
also Numer. 6. facietque sacerdos vnum pro pec-
cato, and the priest shall offer one for sinne:
for not without cause did our Sauiour vse
the specificall worde of offringe, consecra-
tinge, receauinge, or distributinge, for he
did vse the generall worde comprehending
vnder it selfe all these specificall. S. Iames*

*S. Iames
bis Masse.* the Apostle in his Masse hath these words.

*Offerrimus tibi Domine hoc sacrificium verendum
& incruentum, orantes ne secundum peccata nos-
tra nobiscum agas, neque secundum iniquitates
nostras retribuas nobis &c. We offer vnto thee
O Lorde, this fearfull & vnbloodie sacrifice,
neither deale with vs accordinge to our sin-
nes, neither giue vnto vs accordinge to our
iniquities. The Masse or Liturgie of S. Basil.*

*S. Basil
bis Masse.* hath thele wordes. *Suscipe nos Domine appro-
bis pinguantes sancto altari tuo &c. Receave vs
& Lord approach:nge vnto thy holie alter
accordinge to the multitude of thy mercie,
that wee may be worthie to offer vnto thee,
that reasonable sacrifice without bloode for
our offences, and the ignorance of the peo-
ple, and to the intent that this sacrifice may
be acceptable vnto thy holie supper cele-
tiall, and intelligible alter in odor of sweet-
nes, cast forthe vpon vs the grace and fa-
uor of the holie ghoast. The Masse of S. Io-*

*S. Iohn.
bis Masse.* *hn Chrisostome hath these words. Pontifex
nostrum extitisti, & misteria huius ac incruentis
hostia*

hostia sacramentum, nobis tradidisti. Thou
beinge our Bishopp thou hast deliuered vnto
vs the Sacramente of this mysticall and vn-
bloodie hoaste. S. Paule also doth argue that
priest hoode beinge translated, it is necef-
sarie that a translation of the lawe be also
made, because that the lawe and priest-hood
were ordeined together, and whosoever will
take awaie the one, taketh away the other; for
priest-hoode hath greater connexion
and relation to the sacrifice, then to the
lawe, because that priest-hoode is ordained
for to offer sacrifice, and sacrifice can not
be offered but of a lawfull priest.

11. Againe the olde priest-hoode was
externall and was instituted to offer exter-
nall sacrifice, neither is it properly translated
into a spirituall priest-hoode, for any thinge
that was either in the lawe of Moyles, or of
nature, written or sett downe, was comon
to offer it spirituall, as to offer spirituall
hosts of praises and praiers, and such like:
therfore it was translated into the externall
sacrifice of the Euchariste, for the oblation
for the which priestes were instituted and
ordeined, for to offeranie spirituall oblation
whatsoever, the laytie were as fitt as the
Priests: & as the priest-hoode of the old law
was translated into the priest-hoode of the
lawe of grace, so their sensible sacrifice into
the sensible sacrifice of the Eucharist, which
only doth fulfill and accomplish all the pro-
phesies

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phesies and figures of the old lawe, and
doth succeede the same. And euen as the
paschall lambe beinge offered euerie yeare,
did not take awaie the sacrifice of lambes
that was offered euerie morninge and eue-
ninge commaunded in Exodus, so neither
Christ being bloody offered vpon the crosse
takes nott awaie the vnbloodie and quoti-
diansacrifice of the masse. And although that
Christ is said to be offered from the begin-
ninge of the worlde, yet that takes not a-
waye the externall sacrifice of the lawe of
nature, or of Moyses, but they rather haue
their vertue and force from Christe his sa-
crifice, as they are said to smell sweetlie in
gods presence. Much lesse taketh it away
the externall and sensible sacrifice of the
newe testament, which is a certaine sensible
representation of Christes bloodie sacrifice.
Otherwise the church in the newe testamēt
is in a worse case, then the church either in
the lawe of Moyses, or in the lawe of na-
ture, in which by their externall sacrifice
they could reprelente Christis death and
passiōn, which the church in the lawe of
grace cannot doe, if yow take awaie frō her
this only sacrifice left with her. Moreouer
she had bene deprived of that dignity & ex-
cellēcy of offering external sacrifice, which
the church in thole two states had & conse-
quentlie the priests in the lawe of grace had
been more obscure and of lesse dignitie in
the

the power of priest-hooде, then those of
Leuie.

12. But you will peraduenture answere, that the office of priest-hooде is to offer sacrifice in spiritt and trueth. Wherto I replie, that the olde fathers alsoe in the lawe of nature, and Moyses coulde soe doe, and likewise euerie other person. If you take awaie this sacrifice, it is not true that Christe vpon the crosse is a priest accordinge the order of Melchisedec, but accordinge to the order of Aaron, whose hoasts and sacrifices were bloody, as that of Melchisedec was vnbloody in bread and wine. Againe, if yow will haue noe other priest, but Christ vpon the crosse, to be the onlie priest, of the newe testamente, and that there is noe other priest or sacrifice, then Isaia is a lyar, and his prophesie is false, for in the ende of his prophesie he said there should be new priests and Leuites, for he did not speake of the priests of the olde lawe, and in vaine should he speake of the newe priests if they should offer noe sacrifice. Did not S. Paul saie. For this cause I left thee in Crete, that thou shouldest reforme the thinges that are wanting & shouldest ordeine priests in the cities; Also he saith vnto Timothy, doe not neglect the grace which is in thee, and which is giuen vnto thee by prophesie with the imposition of the hands of priest-hooде. S. Iames *Iacob.* 5. wished the sicke person to send for the priests,

*Obiection
Answer.*

*priests
prooved.*

*Ad Ti-
m. 1.*

1. Tim. 4.

304 Lib. V. *The Theater of Catholick priests, which should annoile him and praiſe for him, & those that S. Paule called Priests, afterward he called Bishoppes, but it is manifest that none can be a Bishopp without he were a Prieste, a Bishopp beinge a degree aboue priest-hoode, if therfore in the newe testament, there be Priests selected from the people, they ought to ſacrifice and offer.*
Hebr. 5. S. Paule faith, euerie high priest taken from amounge men, is appointed for men in those things that pertaine to God, that he maie offer giftes and ſacrifices for ſinnes. Therfore besides the bloodie ſacrifice of Christe vpon the crosse, there muſt be a ſenſible and a common ſacrifice iuſtituted of God, and that ſo noble as euerie one can nott offer the ſame.

Clemens lib. 1. cōſt. 13. Clemens faith. Post assumptionē Christi nos oblati ſecundum eius ordinationem ſacrificio puro, & in cruento conſtituimus Episcopos, prieſteros, & diaconos numero ſeptem: wee after the assumption of Christe, accordinge to his iuſtitution, haue appointed Bifhoppes, Priests, & Deacons, in nomber ſeven for this pure and vnbloodie ſacrifice. S. Hierom faith if it be commaunded to the laie people to abſtaine from their wyues for prayer, how ſhoulde wee thinke of the Bifhopp which is ordained to offer this vnfpoſted ſacrifice, aſwell for his owne ſinnes as for the people? S. Cyriſ of Hieruſalem calleth the Maffe, a ſpirituall ſacrifice, by reaſon of the bodie of Christe
Hier. resp. ad Titum.

Christe which is spiritualized by the divinitie, and is spirituall in deede though not in substance, yet in qualitie and manner of existence. Anacletus commaundeth Bishop-
pes and priests not to sacrifice, without witt-
nesse to assist them. Sother Pope commaundeth two at leaste to be present, because the
Prieste saith *Dominus vobiscum, & orate pro
me.* Euaritus willeth, that the places wherin

Cyrill. ca.

4. myst.

Anacletus

ep. c. 2.

Somber de

conseer.

dib.

Masses should be said, be conlecrated, and
that alters should be sacred by chrisme. Pius
the first, telleth how that Eutropia hauinge
giuen her howse to the poore, he celebrated
Masse with the said poore Christians. Cle-
mens the first Ep. 3. forbiddeth to saie Masse,
but where the Bishopp will assigne. S. Gre-
gorie did write vnto the Bishopp of Syra-
cusa and Isidorus, that S. Peter did institute
the order of the Masse, and it leemeth faith
Origines, to pertaine to him onlie to offer
continuall sacrifice, who deuoted himselfe
to continuall chastitie *orig. lib. 1. contra cel-
sum.* And in the 8. booke of the constitutio-
ns of the Apostles as S. Clement dothe affirme,
Euodius was made Bishoppe of Antioche
by S. Peter, and afterward Ignatius by S.
Paule.

Gregor. 1.

7. regisß.

epist. 63.

toni. 2.

isid. lib. 1.

de oīys

cap. 15.

14. This sacrifice, as it hathe many na-
mes in holy scripture, soe it is expreſſed of
the old fathers with many ſignificant tear-
mes; Dauid called it, the ſacrifice of praife,
the ſacrifice of iuſtice, a waie to ſee the fal-
uation

Clement.

conf. 8.

Pſal. 49.

Pſal. 4.

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uation of God: of Daniell it is called *Iuge
sacrificium*, the daylie and continuall sacrifice,
a pure oblation: of Malachias, the sacrifice
of Iuda and Hierusalem: the bloody lambe
of S. Luke: of S. Mathewe the oblation that
should be offered at the altar: of the Apostle,
it is tearmed our pasche, & the table of our
Lorde: of S. Luc, the fraction & breakinge
of the bread: and also in a liturgie of S. An-
drewe it is called, a lambe sayinge; I offer
daylie a lambe vnto God which when it
shalbe eaten, it shall remayne whole and
sounde. The councell of Nice calles it, the
lambe that takes awaie the sinnes of the
worlde. S. Clement calls it the pure and
vnbloodie sacrifice. S. Dionysius the obla-
tion of the liuely hoaste. S. Martialis, a sa-
crifice and a cleane oblation. Ireneus the
newe oblation of the newe testament. S.
Cyprian a rew & perfecte sacrifice. S. Atha-
sius, an vnbloodie immolation: Eusebius
Cesar. and S. Chrysostome, a dreadfull, ter-
rible and euerlastinge sacrifice most honno-
rable: others call it a singuler sacrifice, ex-
cellinge all the sacrifices that euer were.
Others a true, vnbloodie, vnspotted, perfect
hoast, our daylie sacrifice, our Lorde his
lambe: S. Aug. the sacrifice of our price and
redemption, the sacrifice of our mediator:
S. Gregorie calls it the healthsome hoaste,
the hoast of oblation: others call it the sa-
crifice of christians &c. with many such
epi-

Malach. 1.
Luc. 1.
Mat. 5.
Ind lib. 4.
cap. 34.
2. cap. 5.
2. Cor. 10
Heb. 10.
Aug. 2.
Cle. Conf.
Apost 1.8.
cap. vls.
Dionys.
Atreop.
*cap. 3. de
caleft.*
Hier.

pithetons, and last of all S. Paule calles it: *Consummatio Sacramentorum*, the accomplishinge of the Sacramentes.

15. Besides traditions of the Apostles, decrees of all generall councells, authoritie of all the fathers and holie doctors, and the common and vniuersall practise both of the greeke and latine churche, many irrefragable and approued reasons there are to confirme the infallible trueth of this blessed sacrifice. For Christ is a Prieste for euer, and by his death deserued to haue the order of euerlastinge priest-hooде, and therfore an euerlastinge sacrifice; for this sacrifice cannot be euerlastinge, either for the oblation once offered vpon the crosse, or for the oblation once offered at his last supper, but it is eternall and euerlastinge by the sacrifice which daylie in all the worlde he offereth by his Priests and ministers euen vnto the daie of iudgmente. And soe Oecumenus saith that Christe is a Prieste for euer, not for his passion, but in respecte of this presente sacrifice, by which that great Priest doth offer sacrifice. *Theophilast. Eusebius Casar. in lib. de demonstratione Euangelica, & Haimo in epistola ad Heb.* and many other fathers say, that Christ is the high prieste, or the great priest, accordinge to S. Paule, or the greatest bis hoppe accordinge to all, and not Metaphorically but properly, therfore he oughte to haue inferior Priests vnder him that shoulde

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also offer, otherwise he shoulde not be cal-
led the greateste, for a supreame order or
power hath a relation to an inferior. The
perfecte priest-hooде of Christe ought to
take away the imperfect priest-hooде of the
old lawe, and as he instituted a newe lawe,
so he ought also to institute a newe priest-
hooде, for euerie lawe oughte to haue his
Priesthood which shoulde interprete the law,
as it is said by Malachias, aske the lawe of
the Prieste, the lippes of the Priests shall
keepe wisdome: and as it is said in Deut. if
there be any harde or doubtfull question
betwixte stocke and stocke &c. goe your
waies to the Priests and whatsoeuer they
shall comaunde yow to doe, doe it; and as
he tooke awaie the olde lawe, so he tooke
also the olde Priesthood, and as two lawes
cannot consist, soe two priest-hoodes can-
not remaine. *Radix peccati;* the of-springe
of mischeefe Antiochus, that he might take
awaie both lawe and Priesthoode from Ie-
rusalem, and from the children of Israell,
he tooke awaie both sacrifice and oblations
from the temple.

Malac. 7. *Deut. 9.* *Libr. I.* *Mac. c. 1.*
Daniel. 12. 16. Daniell prophesied that when An-
techriste shall come. *Ablatum fuerit inge sacri-
ficium,* that he shall take awaie the daylie sa-
crifice, as by that meanes to take awaie both
the lawe and memorie of Christe that insti-
tuted this sacrifice: vpon this place; S. Hy-
politus that noble Martyr hath these wor-
des.

des. Ecclesiarum ades sacramentorum instar erunt, Ex lib.
 preciosum corpus Christi & sanguis non extabit, Hypol. &
 liturgia extingeretur, psalmorum decantatio ces- qui extat.
 sabit, scripturarum recitatio non audiatur? In Hiero. in
 the time of Antechriste, saith he, sacred how- Daniell.
 cies. of the church shalbe like a cottage, the
 pretious bodie and blood of Christe shall
 not stande, the Masse shalbe extinguished
&c. If this holie Martire had bene in these
 wicked daies and should see how these her-
 etiques bringes churches and Monasteries
 to ruyne, and oppose themselues against
 this blessed sacrifice, he vndoubtedly would
 saie they are the harbingers of Antechriste.

Eusebius saith that Licinus the Tyrante,
 and Competitor of Constantine the greate, Euseb. lib.
 in all his dominions did forbidd the chril- 10. c. 3.
 tians to exercise this Sacramente and sacri-
 fice. *Quid infandos loquar apostatos Liminium &*

Iulianum &c. what speake I of the wicked
 apostates, Julian & Licinius saying, that for
 noe other cause Christe was put to death by
 the Iewes, but for that he broughte a newe
 sacrifice vnto the worlde: for by these mens
 gouernment our sacrifice was taken awaie,
 euen as wee may reade in the life of those
 Martires Iouentinus and Maximus: with S.
 Chris. the holie boord, saith he, is defiled,
 the holie vessells polluted, and taken away,
 in which sacrifice was offered to the sonne
 of Marie. Heresie and sacrilege were euer
 soe ioyned one to another, that the heresie

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was firste detected by the sacrilege; so E-
lias did crie out vpon the heretiques for
3. Reg.¹⁹ their sacrilege: *Domine altaria tua destrux-
erunt*. Lord they haue cast downe thyne alt-
ars. In the heresie of the Arrians, S. Basill

*Basil. ep.
70. & 71.
Nec. 67a
de Arria-
nis.*

and S. Nazian did deplore that the altars
were destroied, that this blessed sacrifice was
polluted. Optatus Milleuitanus in all his
sixt booke, speaks of this sacrilege exerci-
sed by the Donatists.

*Optat. lib.
6. in Per-
menon.*

*Quid tam nefarium, quā
altaria Dei in quibus & vos aliquando obrulistiſ
pangere, radere, remouere, in quibus vita populi
& membra Christi portata ſunt:* what is more
wicked, the to breake, ſurprise, ouerthowre
and remoue the altares of God, in which
ſomtimes yow haue offered yourſelues, on
which the life of the people, and the mem-
bers of Christ are layed? S. Leo Pope ſpake

*Leo 1. ep.
75.*

in like manner of the Eutichian hereticks at
Alexandria, *per crudelissimam &c.* they (ſaith
he) cast foorth their moſt cruell hands, and
with al ragine madnes they extinguish the
lighte of the celeſtiall Sacraments, the obla-
tion of the ſacrifice is interrupted, and the
ſanctification of the chrifme is intercepted,
and with their bloodie murtheringe hands,
they haue taken awaie all miferies. Finally,
S. Augustine doth reproue Faſtus Mana-
cheus, for accuſinge the christiās of Idolatry,
in ſayinge, that in honoringe this blessed ſa-
crifice, they honnor and reuerence therein
Bachus and Ceres.

*Lib. 20.
Cap. 13.
contra
Faſtum.*

17. Yf the Gentiles themselues were soe curious and soe respectiue in offeringe sacrifice vnto their false godes, and their lawes and edictes were in nothinge soe seuer and soe extreame, as vpon such as shoulde prophane the same, and all the persecution that they inuented against the christians was because they did not offer sacrifice vnto their strange godes, and as Suetonius relates, the Emperor August. Cæsar did ordeine, that all the Senate of Rome before they should sitt in their rancke, shoulde euerie one of them first offer incense before the altar of that God, in whole church they were, for they could not all meete together but in churches. How much more ought we christians to be curious, and religiouse in seruinge of the true liuinge God, by our sacrifices and oblatiōs, which are the cheefest actes by which wee honor & reuerence him? S. Aug. saies against Faust. alead-
ginge that of the prophett. *Sacrificium laudis* Aug. c. 5. *glorificabit me &c.* The sacrifice of prāise shall Faust. lib. *glorifie me, and this is the way by which I* 20 c. 21. *shall shewe him my sauior, this is the sacri-
fice of the flesh and blood of Christe which
was promiited before his cominge by si-
militude and liknesse of oblations, which
was perfourmed in the passion of Christe
by the trueth it selfe which was celebrated
in his memorie after his ascēnsion, and in
that place he said. *Sicut autem non ideo contem-**

Sueton. in
o. c. 35.

*Aug. de
cini. lib. 4
cap. 10.
ante fine.* nenda &c. Euen as the virginitie of Nunnes ought not to be despited or detested, because the vestales amoungest the Romanes were Virgines, soe the sacrifice of the fathers ought not to be despised, because the gentiles haue also their sacrifice, *qua diuinus honorest sacrificium*,

Aug. ibid. for the diuine honnor must be acknowledged by a sacrifice, & this honnor as S. Aug. saith is *latria*, which is a dewe seruice to the diuinitie, and vnto this due seruice pertaines the oblation of a sacrifice; for to offer, or to sacrifice vnto God, is a morall precepte pertaininge to the lawe of nature, which Christe in his ghospell hath not taken awaie, but confirmed the same, which is ingrafted in euerie reasonable creature vid. that sacrifice ought to be offered vnto God, and that the best is to be offered vnto him; soe Abell did offer vnto God of the best cattle he had. Therfore in offeringe sacrifice vnto God wee err not. *Sacrificium significat actionem mysticam aliquam rem externam applicatione ad Dei cultum & oblatione sacrantem*: for to sacrifice doth signifie as S. Augustine saith and S. Thomas, a certaine mysticall action, hollowinge and thinge exterrnall, that is applied and offered to the worshipp of God, and this sacrifice is not offered to any other creature but to God.

Aug. cont. 18. And although saith S. Augustine *Augustinum* the christian people doe vse a religious solemnitie in remembryng the Martyres both

to kindell in themselves a desire to imitate them, as also to be partakers of their merites and to be reliued by their praiers, yet wee doe not offer sacrifice vnto anie Martyr, but vnto the God of Martyres, although wee establish alters for their remembrance. For what Bishoppe or Priest at the Iepulchers of thele holie bodies beinge at the alter doth saie these wordes. *Offerimus tibi Petre & Paule aut Cipriane? sed quod offertur, offertur Deo qui martyres coronauit &c.* Wee offer vnto thee Peter, or Paule, or Cyprian, but that which is offered is offered vnto God, which crowned the Martyres, thus farr S. Augustine. Wherunto Innocentius agreeth, saying that wee must honnor God with churches, alters, sacrifices, priesthoode with vertuous and with the internall worshipp of latria, and soe he saide that there are two kindes of seruices; the one which is due to the creator; the other which is due to the creature, neither churches, alters, priesthoode are offered vnto Sainctes in the honnor of God, but rather vnto God, they are consecrated in the honor of the Sainctes. Wherfore in all lawes, and in all states of the worlde, were offered vnto God of the fruictes of the earth, and Melchisedec did offer bread and wyne, Abraham did offer Isaacke, in the lawe of Moyses also there was a sacrifice offered as the bread of proposition and fine flower sprinkled with oile and francken-

Levi 16.9

10.11.12.

Psal 22.1

Eccy 5.8.

Gen. 14.4

sence &c. with manie other things. Euen
soe in the lawe of grace there must be a sa-
crifice which is the onlie sacrifice of the law
both nowe and for euer as S. Cyprian saith.
Nec sacerdos eius penituit Deum. God was not
not displeased at that priesthooде, for the
sacrifice which he offered vpō the crosse was
soe acceptable to God, and of that per-
petuall vertue, that it is of no lesse force and
efficacie this daie, then that day when the
freshe blood and water issued out of his bles-
sed side, and the scarres yet lefte in his bles-
sed bodie doth challenge and exacte the iust
price of the redemption of mankinde: soe
that it is the selfe same hoast and oblation,
which is nowe offered by the Priestes in the
lawe of grace, and that which himselfe did
offer vpon the crosse, which was signified
and represented by all the former sacrifices
of the lawe of nature, and of the lawe of
Moises, and much more represented and ex-
posed to the viewe of the christians in the
lawe of grace, & therfore S. Iohn calles him.
Agnus qui occisus est ab origine mundi, the lam-
be that was killed from the beginninge of
the worlde, I meane in all the sacrifices that
euer was, by whome all sacrifice had and
shall haue their value, force and vertue, soe
as it doth comprehend both the bloodie
and vnbloodie sacrifice, for in both of them
that lambe is offered which taketh awaie the
sinnes of the worlde, and that vnbloodie sa-
crifice

Cyprian
ser.
de bops.

erifice which the church doth offer, is of the same force, with that which Christe himselfe did offer at his last supper. And euen as the baptisme giuen by Christe is not of greater force then that which is administred by a simple prieste, although, *ex opere operantis*, vid. by the meritts of him that giues the baptisme, he may conferr greater fruicte to thole that he himselfe doth baptise, or for whome he offers this blessed sacrifice, then the baptisme or sacrifice don by a priest: and as the malice of the Prieste cannot hinder the fruicte of the sacrifice, *ex opere operato* in nature of the Sacramente, soe the holines of him cannot increase the grace the reof, although he that administers it by speciall praiers, may profit him in some sorte, for whome he offers the same. And as S. Nazianzenus said, lett there be two Ringes, one of golde and the other of Iron, and both of them engrauen with the Image of the kinge, in sealinge of lettres or puttinge their impression to anie waxe, both of them haue equall force and value, for noe man by the impression or sealinge of them can discerne, which was the golde ringe, or the iron ringe, because it was but one charecter, although the matter and substance were sundrie: euen soe it is, the same baptisme, the same absolution, and the same sacrifice, that is offered of good priests and which is offred of badd, although the church haue comaunded wic ked

*Naz. in
orations
in sanct.
Ian.*

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ked and irregular Priests to abstaine from the
alter, and from the Sacraments, and also that
the christians should refraine from them, if
they perceave them intangled or detected
with any enormous publick offence: for it is
the same word of God whether it proceede
from the good, or from the badd.

19. As touchinge an ordinarie obiection
that euerie sacrifice ought to be bloodie, and
to be slaine, and soe consequentlie Christe
beinge not slaine at the Masse cannot be a
sacrifice. Iauns were with S. Thomas, that

D.Tho. in S. Paules meaninge was, that the sacrifice
Hebr. 9. which the highe priest offered, when he
wente into Sancta Sanctorum, which was
but once a yeaer was bloodie, but the gene-
rall and vniuersall nature of a sacrifice requi-
reth not it should be bloodie; & as the phi-
*losopher saith. *Non omne quod conuenit speciei,**
**conuenit etiam generi*, vid. although man be*
a liuinge reasonable creature, yet it pertaines
not to the nature of euerie liuinge creature
to be a reasonable creature. Was not the
sacrifice of Abell, Caine, Melchisedec who
offered bread and wine in token of this sac-
rifice without blood? was not the goate of
the Iewes without bloode? yet it was a sac-
rifice and did carrie vpon his backe all the
finnes of the people of Iuda. Abraham also
did sacrifice his sonne Isaacke, yet he was
reserued afterwardes aliuie, soe Christe as
*Rupertus saith: *Iterum immolatur & tamen**
impas-

impassibilis permanet & viuus, is a sacrificed againe, yet he is impaſſible and liuinge. Luther himſelfe ſaieth, that the trewe ſacrifice of the newe teſtamente be praiers, almes-deeds, fastinge and watchinge, as S. Paule ſaieth, I beſeech yow bretherent hat yow offer your bodies as a liuely hoaſte which is a ſacrifice, moſt pleaſinge before God. Therfore it is not neceſſarie that euerie ſacrifice ſhould be bloodie, and trulie Christe doth offer himſelfe nowe in heauen vnto his faſher for vs as he did when he was in this life, ſoe as Christe is laid to be offered for vs two manner of waies vid. bloodily and vnbloodily. And as Christe died but once, nor neuer ſhall die againe, ſoe he in that violet painefull and bloodie forte, can neuer be offered againe, neuertheleſſe as Christe died and was offered after a forte in all the ſacrifices that euer were from the beginning of the world al of them being figures of that one oblation vpon the croſſe, ſoe is he much more offered in the Sacramēt of the alter of the newe teſtament more diuinely and truly expreſſinge his death, his body crucified, his bloode ſhedd though in hidden, sacramētall miſticall, and vnbloodie manner, as all the holy doctoṛs doe ſaie, which did call this *incruentum ſacrificium*, an vnbloodie ſacrifice in reſpect of the carnall ſacrifice of the Iewes, which as S. Aug. ſaieth, was the prefiguring of the fleſh of Christ which he was to offer for ſinnes.

Whether

*Aug. de
ſide ad
Petr. c. 19*

Whether the Catholike Church committ any of-
fence in leaninge to the litterall sense of
Christ's wordes, in the blessed Sacra-
mente of the Altar.

CHAPTER III.

Eph. 7.

B. **T** F yow beleue the omnipotent power of Christe, as also if you consider his mooste incomprehensible and wonderfull loue towarde his churche, for which he yealded himselfe vnto death for her clenlinge, soe he gaue himselfe vnto her for her feedinge, & that shew & he maie be made one ioyned together, as it were a bodie ioyned vnto the heade. And to shewe vnto yow the trewe, plaine and euidente demonstration of thole words to be ment litterally, accordinge to the tenor and significant tearmes of the woords (for Christ li. 1. as the philosopher saith : *voces sunt signa de interp. conceperum*, our wordes and voices doe signifie what inwardly we intend) I will beginne with the sixt Chapter of S. Iohn, that yow may more plainlie conceiue of what force that place is to proue the reall presence of Christ's flesh and bloode in the blessed Sacramente. Yow shall first therfore understand, that the Iewes of Capharnaum, whiche therof are comonlie called Capharnites, after they had bene miraculously fedd

fed of Christe with fve Barlie loaues, and two fishes , beinge themselues in number aboue fve thowsand , retourned vnto Christe againe for some other like banquet, and to prouoke him the more as they thought, they beganne to bragge how their fore-fathers did eate Manna in the desert; giuing him to vnderstand therby, that if he would gett creditt amoungest them , he should in like sorte feede them , wherupon our Sauiour tooke occasion to declare vnto them before hand, that miraculous & heauenlie foode whichhe minded afterward to ordaine in his last supper, and which should not onlie equalize their Manna, but soe farre surpassee the same , as a trewe bodie surpasseth a shadowe, and therfore he said vnto them. The bread which I shall giue is my fleshe: and that he ment by thole wordes, to leaue his trewe fleshe indeede to be eaten in steede of their Manna, it appeareth by that which followeth most euidentlie . For whereas the Capharnite Iewes, grudged streight way sayinge. how can this man giue vs his flesh to eate? conceauinge such a carnall and grosse eatinge of Christes flesh as of other common flesh, yet he did not take away that scruple as our protestants do now a dayes, with saying that it should be a bare figure only , or that they should eate bread onlie and not fleshe, and feede on him onely spiritually by faith , no he said none of all these

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these thinges, but cleane contrarie, to con-
found their murmuringe infidelitie and to
confirme his former woordes, he added
therunto other woordes of more veheméce,
saying. *Verilie, verilie, I saye vnto you, if you
eate not the flesh of the sonne of man, and drincke
his bloude, yee shall not haue life in you*: with
many more of like perspicuitie and plaine-
nes, for if he shoulde, haue answered them
accordinge as the protestants expounde
that place, to be figuratiuely ment, he shoulde
haue soone appealed their anger, grudginges,
and faithlesse conceite of thole wordes, by
occasion whereof they quite forsooke him
sayinge. This is a hard speech who can beare
it? Whereas if he had ment of a bare signe or
figure, by tellinge the trueth only, he
might haue kepte them continually in his
companie. In truth it could not stand with
the intralls of Christ's charitie, beinge sent
principally to conuerte the Iewes from their
infidelitie, and beinge cheeflie ordained to
saue the lost sheepe of Israell, that he shoulde

Mat. 15. vse those woordes figuratiuely, and not de-
clare the same plainly vnto them, beinge a
matter of the greatest importance, and con-
sequence, that euer was, for takinge away
their repininge misbeleeue, the truth wher-
of he confirmed with his accustomed oath.
*Verilie, verilie &c. vnlesse they should eate his
flesh &c. they should not haue life, yea he vised
these wordes immediatlie after their grudging.*

2. S. Chrisostome vpon those stubborne woordes of the Iewes. This is a hard speech *Chrys. ho.* who can beare it, saith it is the parte of a *45. in
scholler, not to inquire curiously of that his
Ioannem.* maister affirmeth, but to heare, and beleue and to expecte in due season a resolution of his doubts: and as for those people by the former miracle don by him in feedinge their hungrie stomacks beinge soe many in number, they might beleue, that whatsoeuer he said, he could doe, or whatsoeuer he promised he could performe. For when he declared his loue towardes vs, he mingled *Chrys. ho.
61. ad po-* himselfe by meanes of his body together *pulm* *Ansiob.* with vs, that the body and the head shoulde be vnited together; and to wittnesse his singular affection towardes vs, he permittted himselfe not to be seene of such as are desirous, but to be touched and eaten and their teeth to be fastened in his flesh and all men to be filled and satisfied with the desire of him. *Tanquam leones igitur ignem spirantes ab illa mensa recedamus, facti diabolo terribiles &c.* Let vs rise therfore from the table as it were lyons breathinge out fire, makinge the diuill himselfe a feard. This mysticall bloode chaseth away deuils farr off frō vs, and draweth the angells neere vnto vs, for the diuills when they see within vs the blood of our Lord, are putt to flighte, and the Angells make haste to alsist vs, thus farr S. Chrisostome, whose doctrine herein is noe leſſe *Homilia
prædicta.*

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irksome and repugnant to the sacramen-
tarie Protestants, then to those lumpishe
Jewes, becaule accordinge to that holy doc-
tor, none ought to be curios in askinge
howe or by what meanes that which Christ
affirmeth is brought to passe, for as the
Iewes were ouermuch curios in murmu-
ringe amoungest themselues and sayinge,
How can he giue vs his flesh to eate? How shall
our stomacke awaywith it? what a hard kind
of speech is this? Is it not against nature that
one man should be nourished with an other
mans fleashe? Doe not our mouthes and
stomacks, abhor the same? Soe this sacra-
mentarie protestantes haue noe other thing
in their mouthes, then howe can Christis
fleash, blood, and bones be contained in soe
little a roome? how can his body be at
one tyme in heauen and on the alter? how
can it be in a chowland places at once? with
many other such Iewis interrogatiōs which
doe daylie proceede out of their giddy brai-
nes voide of grace, not willing, *captiūare in-
tellectum in obsequium fidei*, as S. Paule saith,
because they would not resigne their wil-
full opinions, and their blinde vnderstāding
vnto the trewe direction and obedience of
faith, for if they beleued that God were
able by his word to bringe all this to passe,
they would neuer reason after such a sorte,
for otherwise they may by like interroga-
tions discredit the whole christian faith,
and

and aske how God made the worlde of no-
thinge? how a Virgin could bringe foorth
a lonne? how God came downe into the
world to be incarnate, and yet remaine still
in heauen? with many such strange inter-
rogations, which wee knowe rather by di-
vine faith supernaturallie infused vnto vs,
then by any naturall reason conceiued by
our grosse vnderstandinge: which according
to Aristotle in his metaphisickes, is as igno-
rante of naturall knowledge in respecte of
thinges naturall as the owle is, of the sunne
in the middell of the daie. So as this holie
doctor, impugneth these interrogations as
arguments of incredulitie and lacke of faith,
which are interrogations of the Iewes and
protestants, both which as they agree by two
sundrie extreames in this infidelitie of dis-
creditinge Gods omnipotencie: soe if yow
compare both those extreamities together,
you shall finde also that these mens extrea-
me madnes, deserueth more blame and farr
exceedeth that of the Iewes.

3. But the catholique church vseth a
meane betweene both, for it vseth none of
those incredulous questions which Saincte
Chrisostome cōdemneth, but simply belee-
ueth that to be trewe which Christe affir-
meth; shee holdeth not with the capharnits,
whoe thought because he said his flesh was
meate indeede, they should eate him visibly;
nor yet with the sacramētaries, who thincke

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because he said it is the spiritt that giueth
life, therfore this flesh is to be eaten by
faith onlye. But contrarie to them both,
and in the righte meane, and trewe mea-
ninge betweene both, ioyninge all Christes
woordes together, it concludeth, that vnder
the forme of bread, Christes trewe flesh is
realy and substantially receaued: by sayinge
vnder the forme of bread, it taketh away
the Capharnits grosse and carnall imagina-
tion: by affirming trewe flesh realy and sub-
stantially to be presente, it condemneth the
protestants spirituall and faithlesse figura-
tive intention: in all which, the Catho-
lique church is sufficientlie grounded and
instructed, by the plaine authoritie of Christes
owne words, touchinge the truth of their
pretended difficultie. For in the 6. chapter
of S. Iohn are thies woordes. *I am the lively*
bread which came downe from heauen, if any
man eate of this bread, he shall liue for euer. And
the bread which I shall giue is my fleshe, which
I shall giue for the life of the world. And where
the Iewes fell at variance amoungest them-
selves, saying. How can this man giue vs
his flesh to eate? Iesus said vnto them. Verilie,
verilie I say vnto yow, vntes yow eate the flesh
of the sonne of man and drincke his blood, yow
shall not haue life in yow: he that eateth my flesh
and drincketh my blood, hathe life euerlastinge,
and I shall raise him upp at the latter day, for
my flesh is verilie meate, and my bloode is verilie
drinke,

drinke, he that eateth my flesh and drinketh my blood, dwelleth in me and I in him &c.

4. This comunication our Lord had with the Iewes teachinge in the sinagoge at Capharnaum, and a twelmoneth after at his last supper, when he instituted the same blessed Sacramente and performed his foresaid promise as they were at supper, as the Euangelist saith. Iesus tooke bread gauē thancks and blessed and brake it, and gauē it to his disciples sayinge. Take and eat this is my bodie which is giuen for yow, this doe in the remembrance of me, likewise takinge the challice after he had supped, he gauē thanckes and gauē it them sayinge. Take and diuide it amoungē yow, and drinke all of this, this is my blood of the newe testamente? S. Paule writeth thus much to the Corinthians saying. For I haue receaued of our Lord that which I haue deliuered vnto yow, for our Lord Iesus the same nighte he was betrayed, tooke bread and giuinge thancks brake and said, take and eat, this is my body which shalbe deliuered for yow, doe this in remembrance of me, likewise the chalice also after he had supped sayinge. This chalice is the newe testament in my blood, doe this soe often as yee shall drinke in the remembrance of me, for soe often as yow shall eat this bread and drinke this chalice, yea shal shewe forth our Lords death vntill he come, wherfore whosoever shall eat the bread and drincke of the challice of our Lord vndorthilie, shalbe guiltie of the bodie and blood of our Lord.

Mat. 26.

Marc. 14.

Luc. 22.

But lett a man examine himselfe and soe let him
eate of the bread and drinke of the chalice, for he
that eateth and drinketh vnworthilie, eateth and
drinketh his owne iudgments, not discerning the
body of our Lord. Yow see plainlie the beleefe
of the catholique church to be noe forged
beleefe, but mooste firmelie builded vpon
Christys plaine wordes as the 4. Euangelists
and S. Paule doe wittnesse, by which the
vndoubted doctrine of this highe misterie
of the blessed Sacramente of the alter, is
substantially and most certainly confirmed.

Chrys. in
Math bo.

83.

5. But to confrme the same by the tel-
timonies of the fathers, S. Chrisostome saith.
Sicut in veteri &c. Euen as in the olde testa-
ment, soe likewise in the newe, Christe
hath for our benefit lefte behinde him and
gathered together the memorie of his mis-
teries, bridlinge therby the mouthes of he-
retiques: for when they aske how it is pro-
ued that Christe was sacrificed and put to
death, besides many other thinges to mu-
sell and shutt vpp their mouthes with all,
wee shewe the these misteries, for if Christ
died not, whereof is this sacrifice a pledge
and token? Thus yow see how diligente
Christe was and desirous that wee should
haue continually his death in remembrance.
For whereas these heretiques, Marcion, Va-
lentinus, Manicheus, and their disciples
did denie this dispensation and worke of
God in flesh, Christe by this misterie soe
bringeth

bringeth vs allwayes in minde of his passion, that no man vnlesse he be madde, can be seduced. By which woordes of S. Chrysostome, the certeintie of Christs bodie in the Sacrament is proued, for by the truthe thereof beleeuued therein, Marcion a foresaid and Valentinus, and other like heretiques were confounded, who said Christe had noe true bodie, in which he myghte suffer on the crosse: but if the church should haue holden, in the tyme of S. Chrysostome that Christe was presente only in the Sacramente by a figure, nothinge could haue bene concluded against thole heretiques, for they denied not but it was figuratiuely also present one the crosse. Wee must also vnderstand, that this Sacrament is a pledge or token, not as the sacramentaries would wreathe it, vid. a pledge or token of his passion which is liuelie there represented and brought to remembrance by the trewe presence of that selfe same body that suffred. And therfore Christe at the institution of this Sacrament after he had said, take, eate, this is my body, adioyned therunto thole other woordes. *Doe this in the remembrance of me*, which woordes Sainct Paule expoundeth verie plainly, sayinge. *Soe often as yow shall eate this bread and drinke of this chalice, yee shall shewe forth our Lordes death vntill he come.*

6. The said S. Chrysostome, in the fore-

X 4. said

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said homilie vpon this texte, *hoc est cor-*
pus meum, saith lett vs haue noe doubte but
beleeue, and behold with the eyes of our
vnderstanding, for noe sensible thinge was
deliuered vs of Christe, but vnder thinges
sensible. But as for those thinges which he
deliuered, they are all out of the reache of
our senses. Soe in baptisme is that excellēt
guifte that is giuen by water which water
is a sensible thinge. But that which therin
is wroughte I meane the spirituall genera-
tion, that is to be conceaued by the vnder-
standinge: for if thou hadest bene without
a bodie, he would haue deliuered these
guiftes simply also without bodies. But for
as much as thy soule is coupled and ioyned
to a body, therfore they are deliuered vnto
thee, vnder bodilie and sensible thinges,
that they may be the better vnderstood. *O*
quot modo dicunt vellem formam & speciem eius,
vellem vestimenta ipsa, vellem calceamenta vi-
dere: hunc ipsum vides: ipsum tangis: ipsum co-
medis. O how many doe say now a dayes, I
woold faine see his forme & phisiognomie,
behold thou seest him selfe, thou dost
touch him selfe, thou dost eate him, thou
desirest to see his garments, but he deliue-
reth himselfe vnto thee, not that thou
shouldest see him only, but touch him, and
haue him within thee. Lett noe man ther-
fore come neere, whose stomacke wam-
bleth or riseth against it, nor anny that is
cold

S. Chrys.
ppm. 24.

cold of deuotion, but lett all such that approach herunto, be sturred vpp and feruentlie inflamed, for if the Iewes did eat their Paschale lambe with haste, standinge on their feete, with their shoes on, and holding their staues in their hands, how much more muste we watch and be diligent? for they were takinge their iourney from Egipte to Pallestine, and therfore they had on wayfaringe and pilgrimes apparell, but thou art goinge vpp from earth to heauen, wherfore thou muste watch and take good heede. Yf a Duke (saith he in that homilie) if the coucell it selfe, yea if he that wereth the crowne: come herunto vnworthilie, forbid him, keepe him backe, thie autoritie is greater then his. If soe be that a fountaine of most pure water were committed to thie chardge to be kept cleane for thie flock, when thou shouldest see most stinckinge and filthie swine drawe neere, thou wouldest not suffer them. And now whereas a most holie fountaine, not of water but of blood and spiritt, is committed vnto thee, if thou shalt see those men drawe neere which are most defiled with sinne, wilt thou not take indignation and forbid them? Thus farr S. Chrisostome, who most plainlie declareth Christes reall presence, not only in this homilie, but vpon the first Epistle of S. Paule to the Corinthians. And also moste evidentlie in his second homilie to the people of Antioch

*Chrysostom 2.4.
1. Cor. 1.*

Antioch saying. What will yow say then if I shewe yow, that soe manny of vs as be pertakers of the holie misteries doe receiue a thinge farr greater then that which Elias gaue, for Elias left vnto his disciple his Cloake, but the sonne of God ascendings into heauen, lefte with vs his flesh. And againe Elias wéthimselfe without his cloak, but Christe both lefte his flesh with vs, and ascendeth hauinge with him the selfe same fleshe &c. By which the sacramentaries can not possible mantaine the blessed Sacramente to be a remembrance only of Christe flesh, if they will admitt this holy and learned doctors testimonie. For Elias lefte a remébrance of himselfe alsoe, when he lefte his cloake behind him. But herein standeth the force of this comparison, that Christ farr passeth Elias: & therfore saith S. Chrysostome, he did not only leaue a farr more excellent thinge vid. his owne flesh, but also tooke the same with him into heauen, which he lefte behind him.

Cyrill. li. 4. c. 13. in Iohn. 7. S. Cyrill that famous Bishoppe of Alexandria in Egipt, who for his great sanctitie and science was appointed president of the generall councell of Ephesus against Eutiches and Dioscorus anno Domini 434. doth agree with S. Chrysostome, who vpon S. Iohns ghospell in his 6. chapper hath these woordes. Then the Iewes fell at variance amoungest themselues sayinge. *Quo-
modo*

modo potest hic nobis carnem suam dare ad man-
ducandum? How can this man giue vs his
flesh to eate? The malitious and wicked
minde whatsoeuer he vnderstandeth not,
he reieð vpon pride, as vaine and false,
nether will he giue place to anny other, or
thincke anythinge true which is aboue his
owne capacite, and such wee shall finde the
Iewes in this place: for whereas they ha-
vinge nowe perceiued by those miraculous
signes Christs diuine power, they should
of right haue allowed that which he said,
they cleene cōtrariwise saie; *how can this man*
giue vs his flesh? They crie out blasphemous-
lie vpō God, not callinge to minde that with
him nothinge is impōsible: for beinge as S. 1. Cor. 2.
Paule saith, sensuall, and carnall, they could
not vnderstand spirituall things, but this
great misterie seemeth vnto the peeuishnes
and folly. But let vs I beseeche yow take
greate profit: of other mens sinnes, and be-
leeuinge stedfastlie those misteries, let vs
neuer vtter with our mouthes, or soe much
as thincke with our harte, that same (how)
for it is a Iewish word, and deserueth ex-
treame punishmente: And Nicodemus ther-
fore whē he saied, how may these thinges be
brought to passe, was aunsweread according-
lie, arte thou a maister in Israell, and igno-
rant hereof? A little after in that place he
faith. How was Moyles rodd turned into a
serpente? how was his hand stroken with a
leprosie,

Exod. 4.

Exod. 7.

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leprosie, in a momente restored againe to his
former state? how the waters were turned
into blood? how did their fore fathers esca-
pe through the middst of the sea, as though
they had walked vpon the drie land? howe
were the bitter waters changed sweete by
the tree? howe fountaines of water did
flowe oute of the stome? howe the running
riuer of Iordan stooede still? There are innu-
merable things in which if thou aske how,
thow must needes ouerthrowe the scrip-
ture, sett at naught the doctrine of the pro-
phett, and Moyles owne writinges, wher-
fore yee Iewes shold haue beleueued Christ
rather then like dronken folke cry out, how
can this man giue vs his flesh: Thus farr S.
Cyrill, and more at lardge in his 4. booke,
alleadinge that of Isaias, for if yow be-
leue not faith he, yow shall not vnderstād,
First therfore they shold haue fastned the
rootes of faith in their minde, and after-
wardes aske those questions meete for men
to aske.*

*Cyrill. lib.
4. c. 23.*

8. And the said S. Cyrill in another
place saith. Yee doe not vnwisely denie,
that the flesh hath altogether power to
quicken and giue life, for if yow aske the
fleash alone by it selfe, it can nothinge at
all quicken, as lacking that which should
quicken it. But if yow will search the mi-
sterie of the Incarnation and will knowe
him that dwelleth in flesh, although fleshe
by it

Exo. 14.

Exo. 15.

Exo. 17.

Iofue. 3.

Iofue. 6.

*Cap. 14.
in 1ob.*

by it selfe be able to doe nothinge, yet then yow will beleue that it is made able and powerfull to quicken, vnlesse yow will contend alsoe that the holy ghoaste hath noe power to quicken. For whereas flesh was ioyned with that word which quickneth and giueth life therby, yt was made alsoe of power to quicken and giue life; and although therfore the nature of flesh as it is flesh, cannot quicken or giue life, yett it worketh that nowe, because it hath receiued the whole operation of the woord: for this bodie is not the bodie of S: Peter, nor S. Paule, nor of any such like, but the bodie of life it selfe, and of our Sauiour Iesuſ Coloff. 2. Christ, in whome the fullnesse of the God head corporallie dwelleth and is able to doe this; for if honny whereas it is naturally sweete, maketh those thinges sweete, with which it is mingled, shall it not be verie foolish to thinke that the liuelie and quickinge nature of the woord, did not giue vnto that man in whome it dwelleth, power also to quicken and giue life? for which causes the flesh trulie of all other men doth not auiale or proffit in deede any thinge, but the flesh of Christe alone is able to giue lyfe and quicken, because the onlie Sonne of God dwelleth in it: But he calleth himselfe spiritt, because God is a spiritt: thus farre S. Cyrill.

9. By this yow may perceiue the false Cor. 3. inter-

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interpretation of the protestants vpon these
woords. *The spirit is that which quickneth the*
flesh auaileth nothinge, by which woordes
they saie that the reall presence of Christ's
flesh in the Sacrament can nothinge proffitt
vs, and that the spirituall eatinge thereof by
faith only, should be sufficient; for S. Cy-
rill teacheth plainly that by this woord he
meant the God head which was vntied in
one person with that flesh of his, & which
gaue vnto it that power to quicken and giue
life, which noe other mans flesh euer hadd.
And the comon Schoole of all diuines doe
affirme, that when; *Verbum caro factum est*:
when the woord was become flesh, & when
flesh was vntied vnto the woord: the flesh
by the woord doth quicken, and giue life:
and as S. Nazianzenus saith, that as Iron
beinge putt to the fire doth burne, and
performeth the operation and action of
fire: soe the flesh beinge vntied vnto the
woord, doth quicken, giue life, and wor-
keth by the influence thereof; And as S.
Thomas saith. *Quo intimum est aliquid cum*
principio influente, eo magis participat de
eius influxu. The more intimate and neerer a
thinge is to its first influent cause, the more
it receaues the influence & operation ther-
of. So the blessed flesh of Christ noe doubt,
beinge ioyned and vntied vnto the princi-
pall cause of all causes, receaueth a moste
liuely operation from the same.

10. S. Hillarie also that famous Bishop of Poetiers, in his 8. booke of the Trinitie against the Arrians, hath these woordes. *De veritate carnis & sanguinis non est relittus ambigendi lacus, &c.* There is noe place lefte to doubt of the veritie of Christ's flesh and blood, for by the confession of our Lord, and by our faith, it is verilie flesh, and verilie blood; and beinge eaten and dronke by vs, it bringeth to passe that wee are in Christ, and Christ in vs. Ys not this trewe? it seemeth verilie, not to be trewe to these incredulous people which deny Christ to be trewe God. S. Hillaries argument, was against the Arrian heretiques, who held that God the sonne was not one with God the father in substance, but only in will: to disproue which assertion, he alleadeth a texte of scripture where Christ prayeth that wee all may be one with him, as he and his father are one, but wee (faith Sainct Hillarie) by receauinge of Christ's trewe bodie and blood in the blessed Sacrament, are not vntited vnto him in will only, but also to his flesh and substance: wherfore it mustes needs followe, that Christ is vntited to his father by nature and substance of his God headd, and not by will only. which argument of his doth plainly declare, that the trueth of the reall presence of Christ in the Eucharist, was then approued and receaued of all men, for otherwise he would never

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neuer hauie conuincid them by that argu-
ment; and vnelleſſe yow denie Christ to be
God, yow can not denie him to be trulie &
really in the blessed Sacrament. And he
proceedeth further in that booke and faith,
If the woord was truly made flesh, and if
wee truly receaue the woord (beinge made
flesh) in the meate of our Lorde, how shall
he be thoughte not to abide naturally in vs,
who both beinge borne man, tooke vnto
him the nature of our flesh to the nature of
eternitie vnder the Sacramēt of flesh, which
is to be communicated of vs? for soe wee
all are one, because both the father is in
Christe, and Christe is in vs, for himselfe
faith. *My flesh is verilie meate and my blood is
verilie drinke, he that eateth my flesh and drin-
keth my blōod, abideth in me and I in him.* In a
nother place he saith expoundinge those
wordes of S. Paule. *Accipite & bibite hic est
sanguis meus &c.* Take and drincke, this is
my blōod, this is my body, who shall dare
hereafter to doubtē of the trueth therof,
sith he did certeinly saie, this is my blood?
who euer will affirme the contrarie or saie,
it is not his blood? *nam specie panis dat no-
bis corpus, & in specie vini dat nobis sanguinem*
&c. for vnder the likenesse of bread he giues
vnto vs his bodie, and in the likenesse of
wyne he giues vs his blood, that when
yow take it yow shall taste the bodie and
blood of Christe beinge made pertaker of
the

Sermons

Catbolicki

myſtag. 4.

I. Cor. 11.

the selfe same body & blood, soe wee beare
and carry with vs Christe in our bodies
when wee receaue his bodie and blood into
our intralls, and accordinge to Sainct Pe-
ter, are made pertakers of the diuine nature.
And a little after he saith. *Quamobrem non sic
bac attendas velim tanquam si nudus & simplex
panis, nudus & simplex vinum. Corpus enim sunt
& sanguis Christi:* whertore I would not
haue yow to thinke of these thinges as they
were naked and simple bread, naked and
simple wyne, for they are the body & blood
of Christe, and though your senles do tell
you the contrarie, your faith shall confirme
and strenghten you, doe not iudge by thie
taste, when this sure faith shall guide thee
from all doubt.

11. S. Augustine vpon these wordes. *Ang. in
Adorate scabellum pedum eius, adore and wor-
shipp his footestoole, because it is holie, quia
in ipsa carne hic ambulauit &c.* Because he
walked here on earth in that verie lame
flesh, and gaue vs the verie same flesh to
eate, for our saluation: and noe man eateth
that flesh vnlesse first he adore and worshipp
it, it is found oute how such a footestoole
of our Lord should be adored and worship-
ped, and that wee doe not only not sinne in
adoringe and worshipping it, but wee sinne
in not adoringe and not worshippinge the
same. Therfore when thou dost bowe
downe and prostrate thie selfe vnto any such

earth, doe not behould it as earth, but behould that holie one whose footestoole that is which thou doest adore and worshipp, because for his sake thou doest adore & worshipp it.

Ang. cont. 12. S. Ambrose that blessed Bisbopp of
Iul. Pela. Millane, of whome Sain& Augustine saith.
lib. 1. *Veneror ut patrem in Christo &c.* I reverence
Amb. de him as a father, for he through the ghospel
ys qui mi- in Christe Iesu begott me, doth plainly
steris ini- confirme this truethe, saying. *Ipse clamat*
sianur *Dominus Iesus. Hoc est corpus meum &c.* Our
cap. vls. Lord Iesus himselfcrieth. This is my body,
before the benediction of thole heauenly
woordes another kinde of nature is named:
after consecration the bodie is signified or
mentioned: he himselfe called it his blood,
before consecration, it is named another
thinge after consecration, it is called blood.
And thou saidst therunto Amen, that is to
say it is trewe, let this inward minde con-
fesse that which this mouth speaketh, and
let this affection thincke, that which thy
speech soundeth. And in that chapter he
saith. But perchaunce yow will saie, I see an
other thinge with myne eyes, how then
doe yow tell me that I receaue the bodie of
Christe? this then remaineth yet by ys to
be proued, how many examples therfore
doe wee vse to shewe that this is not that
which nature formed, but that which bene-
diction consecrated, And that the power of
bene-

benediction is greater then the power of nature, for so much as nature it selfe is changed. Moises held in his hand a rodd, he cast the same foorth and it was made a serpent. againe, he tooke vpp the serpent by the taile, and the same retourned to the nature of the rodde: yow see then by the grace giuen to that prophett, that nature both in the rodd and serpent was twice changed; the riuers of Egipt rann with pure and cleane water, blood sodainlie brake out from the springes, and fountaines, there was drinke to be hadd out of the riuers, and at the prophetts prayers the blood of the riuers ceased, the nature of the water retourned. All the rest of the holie fathers and doctors that liued before these, and such as came after, doe confirmie with one vniforme consent this sacred doctrine.

13. S. Andrewe the apostle, as Aloysius Lipomanes a molte graue and learned author doth gather out of the approued authours, when he was to be crucified said these wordes. *Ego omnipotenti Deo &c.* I doe daylie sacrifice to the omnipotent God the vnspotted lambe, who beinge trulie sacrificed and his flesh also eaten of the people, remaineth both sounde and aliuie. S. Ignatius which was disciple vnto S. Iohn the Euangeliste, writing against the heretiques Symonianus and Menandrianus who as they denied the Incarnation of Christe, doe

*Ignat. ep.
ad Smyr-
nenses.*

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they did alsoe denie the misterie of this
blessed Sacrament. *Sic, ait, Eucharistias &*
oblationes non admittunt, quod non confiteantur.
Eucharistiam esse carnem saluatoris &c. Soc
they doe not admitt eucharistes, and obla-
tions, because they doe not confesse the
Euchariste to be the flesh of our Sauiour,
which flesh did suffer for our offences,
which the Father accordinge to his benig-
nitie hath raised vpp: this place is cited by

Theo.
dialog. 3.

Tertull.
lib. 2. ad
ukorem
& in libro
de Idola-
stria.

Theod. 2.
Dialog.

wicked priests excludmeth against them,
sayinge. *Semel Iudei Christo manus insulerunt*
& vos &c. The Iewes did offer violence vnto
Christe, but so yow doe also violatt and
handle his bodye moste irreuerentlie, such
irreuerent handes should be cutt of &c. And
how should he saie these wordes, if he
should thincke that in the Eucharist should
be only the figure of Christs bodye? So
Orig. homil. 13. in Exod. expoundinge the 25.
of that booke, *homil. 7. libr. numeri in caput*
Math. 26. Math. vii; sic legimus homil. 7. Leuit.
homil. 9. in Leuit. concisa. in cap. 15. Math.
So Cyp. who suffred death *Anno Domini 259.*
sermone de lapsis. So Athanal. who is cited
of Theodoretus, Cyrillus, Hieroso, *in iusto Cathe-*
chesis. 4. mistagogice, & in tota fere Cathechesi.
Greg. Nyss. in lib. *de vita Moysis.* So S. Opta-
tus Milleuitanus which did florish in sancti-
tie and learninge in one tyme with S. Ambrose.
Quid enim est tam sacrilegum? what is
more

more detestable then to destroie and defile the alter on which somtimes yow haue offred yourselues, in which the desires of the people and the members of Christe are carried: and a little after, what is the alter but the seat of the bodie and blood of Christe?

S. Naz. liuinge also in the same tyme, *absque Nazianz
confusione & dubio &c.* without confusion *oratione
de Pasciba.* without doubt we eate his bodie and drincke his blode.

14. S. Ephrem the familiar frinde of S. Hieron.
Basill & of that authoritie that in the church *in Cata-*
after the scriptures his woorks were read *Logo scrip.*
as S. Hero. doth wittnesse, saith. *Quid scruta-*
ris &c. whie shold yow search the inscruti-
table thinges of God? if you curiously search them, yow ought not to be accompted a
faithfull christian, but a curious companion,
be faithfull and innocent, be pertaker of the
vnspotted body of oure Lord, and assured
with a sounde faith that yow eate whole
the lambe himselfe. S. Epiphanius which
was a familier frinde of S. Athanasius, doth
compare the heretiques that denie Christis
bodie to be in the Sacramente, with Aesops
dogge, who haingea peece of flesh in his
lawes, passinge ouer a river and behoulding
the shadowe thereof in the water, did let
goe the trewe flesh, striuunge by duckinge
vnder the water to gett only the shadowe,
and soe he had neither the one nor the other:
soe the heretiques letts goe the trewe flesh

of Christe, only for a figure, and soe they
haue neither benefitt by the one, nor by the
other. Sainct Gregorie, as Ioannes Diaconus
doth write, didproue by a miracle that was
don, that the bread was turned into Christis
fleshe. Damascen which liued in the tyme of
Leo the Imadge breaker, in the yeare of our
Lord God 740. saith. *Panis unumque &c.*
Bread wyne and water by the inuocation of
the holy ghoste, are supernaturally turned
into the bodie and blood of Christe, and
they are not two, but one and the selfe same
thinge; bread and wyne are not the figure of
the bodie and blood of Christe, God for-
bid, but it is the selfe same bodie of our Lord
Theophil. deified. Vnto this agreeth Theophilactus
in cap. who liued in the yeare of our Lord 800.
Math. 26. laying. *hoc est corpus meum &c.* this is my bo-
die; he sheweth that the selfe same bodie is
bread which is sanctified ypon the alter, and
not answering a figure, for he did not say
this is a figure, but this is my body.

15. In the life of most sacred diuines, I
I cannot forgett the worthie and holyc
Saincte one of the best preachers that was
in the worlde since the Apostles tyme, I
meane Sainct Vincent Ferrer. who thus
writeth. *Deus à principio mundi voluit adorari
sub aliqua forma.* God from the beginninge
of the world would be adored vnder some
forme or visible figure, because God accor-
dinge to his substance or essence, cannot be
percei-

Vincens.
*sermone
de insti-
tutione Sa-
crament.*
Encharist.

perceiued or beholden of any. And soe the Patriarches as Adam, Abraham, and others, did behould him vnder an other forme, which was not God, and soe they adored not the forme, or figure, but God in the forme or figure. Afterwardes in the tyme of the prophetts amoungest whome Moy-ses was the first vnto whome God appeared in the forme of fire, in a burninge flame, and Moy-ses did not adore neither the fire nor the flame, but God in that figure. In *Exod. 19.* Exodus God gaue the lawe in Mont Sinai, and God discended there in the forme of fire, and Moy-ses and the people did adore God, and not the fire, but in the forme of the fire. In another place he comaunded *Exod. 20.* Moy-ses to make the Arck both within and without gilded with gould, and soe all the Iewes did adore not the woode thereof or the gould, but God which would be adored vnder that forme: and soe (saith this Father) the Iewes doe scorne vs because wee adore God in the forme of bread. Soe in the booke of kinges when by gods comaundement Salomon made the Temple and the *3. Reg. 8.* Aich soe secreetly kepte in *Santa Sanctorum* as none could behold it, God would be adored vnder the forme of a cloude: soe Salomon and all the people did adore not the cloude, but God vnder the cloude. Afterwardes God came vnder the shape of a man, vnder which shape he was also adored of

the faithfull, and so when he was to passe out of this world, he ordayneſt an other ſhape vnder which he ſhould be adored, which is not the terrible fire, neither the Arck, or the cloude: but the bread which is better then all theſe formes, or figures, which giues life, because that the life of man principally conſiſteth in bread, and ſoe wee doe not adore the bread, neither that whitenesse which repreſenteth the diuine puritie, neither the roundnes thereof which repreſenteth the diuine eternitie, which hath neither beginninge nor ende, but God vnder the forme of bread, as he was honored of the faithfull before his paſſion, as of the Magi, of the Leper, of the Chananean, of the Hemorissa, of the blinde borne, and of many others, and after his paſſion beinge riſen from death, he was honnored of the Apoſtles and of the deuoute women, according to Sainct Mathewe. And now beinge glorified in heauen wee behoule him alſo in the Eucharift, and althoſh he diſcendes daylie therin, yett he forſakes not heauen, euen as the ſon giuing light to al the world forſakes not his owne iſpheare, and the voice althoſh it reſoundeth in the eares of manny, yett it remaїnes with vs. And if the corruptible or tranſitorie word, or the created lighte, can doe this, much more the eternall word which was from the beginningne, the funne of Iuſtice which is

is Christe Iesus can doe more beinge nowe made flesh, and sufferinge for flesh, & came to seede flesh. And as Ioseph was adored in all Egipt because he preuented dearth by prouidinge corne: whie shoulde not Christe be adored of the Church in this blessed Sacrament which gaue bread from heauen unto vs in great abundance? thus he.

16. Let vs therfore awake out of sleepe, I meane out of the drowsie and slumbering sleepe of sinne and heresie, & with Elias, to eate as the prophet Dauid saith of the bread of Angells, for wee haue a longe iourney in this persecutioh of the church, where already the dreadfull proclamations doe soud the alarum in all the corners of poore Irelad, wee ought therfore euerie one to awake and gett vpp oute of the quaikmeere and pit of our former misdeamenors, and to prepare our selues with a cleane harte against the thundinge threatnings of this bloody battaile. This is the countell of S. Cyprian in the persecutioh of the faithfull, that euery one prepare and dispose himselfe to receiue this blessed Sacrament. This was done in our dayes by the constant priests at Rochell, in thole tragical garboiles of the Hugonitts, the cheepe of them beinge called the Abott of S. Bartholomew, and the towne beinge surprised by the instigation of one Northe, a minister sent thither by Caluine, for that purpose. And the poore Abbot

Serm. de
Eucbar.

Abbot to fortifie the poore priests did vse
vpon the sudden the woordes of consecra-
tion vpon comon bread, for that he durst
not celebrate or reserue the holy hostis, in
sacratio, for feare they should be cast vnto
the doggs, or otherwise be irreuerentlie
handled, as those Hugonotts were accusto-
med to doe in other places of France, and
gave it vnto those constant Martirs to the
number of 24. and euerie one of the beinge
resolued rather to suffer any death, then to
make shippwracke of their faith, were cast
headlonge with a great stome about their
neckes from the highe steeple that stan-
deth ouer the keye. The kinges mother also,
that constant Martyr, received this blessed
Sacrament before her execution, which
shee reserued in a sacred pix beinge secreatly
sent vnto her. Soe as euerie constant Mart-
yrr ought to applie to himselfe in his gre-
atest extremities, this soueraigne medicine,
which is of greater force to animate and for-
tifie weake fainted harts, then all the amber
greece in the world, and euerie vertuous
Christian ought to saie with the Apostle.

Galat. 2.

In fide vino filij Dei, I live in the faith of the
sonne of God, which loued me and yelded
himselfe for me, and soe the same Apostle
said in a other place, which loued his church
and yealded himselfe for her, and for whose
clensinge and purifieng from sinne, and sac-
tifienghe her with grace as the said Apostle
saith,

Ephes. 2.

faith, *Factus est nobis iustitia sanctificatio & redemptio*, he is sanctification and redemption leuinge vnto vs continually a blessed Iewell which is his sacred flesh, to worke those wonderfull effects, which noe other flesh could euer bringe to passe, for God doth make an instrument of those thinges for our saluation by his grace, which otherwise were mooste offensiuе and hurtfull vnto vs. By the tree wee were made flaues, by the noble tree of the crosse wee are made free. By the vniuersall diluge of water the whole world was ouerthrown, by the water of baptisme, the same was restored. By a dreame, Ioseph was made a flauue and abused, by a dreame he was sett free and aduaunced to the highest dignitie of Egipt. By a woman the whole stock of Adam fell, by a wooman the same was raised vpp againe. By meat the whole world suffred death as it is written. *In quacunque die comedeleris ex ea &c.* Whatsoeuer houre you shall eat thereof you shall die the death, by meate the same obteined life, himselfe pronoucinge the same, *qui manducat hunc panem vivet in aeternum*, who soeuer shal eate this bread (which he plainly affirmeth to be his fleshe) shall liue for euer: which fleshe is the only remedie vnto Virgins, against the frailtie and raging concupiscence of fleshly desires, although matrimony after the fall of Adam was lecondarily ordained agaist the furious passions therof beinge

beinge a secondarie effecte of the same, yet in the lawe of grace, when a sacred Virgin brought foorth a Virgin withoute the carnall operation of voluptuous sensualitie: this virginall, immaculate, and vnspotted flesh brings foorth soe many millions of Virgins, which haue bene and shalbe in his church vnto the worldes ende, and becaule you tast not of this flesh makinge it but a bare figure, yow cannot liue either chaste or continent, much lesse Virgins, for it is a cheefe paradox in your doctrine, that noe man can liue chaste.

John 6.

17. Lastly, this is proued by the infallible trueth of Christs promise, who performed whatsoeuer he promised, but he promised plainlie and euidentlie to giue his trewe flesh truely, therfore he did performe the same. The maior is knowen, vnlesse yow will charge Christe with a lie; The minor is proued in the 6. chapter of S. Iohn. *The bread that I shall giue is my fleshe for the life of the world:* and loe he performed it when he said. *Hoc est corpus meum.* And in that place he saith. *Caro mea vere est cibus & sanguis meus vere est potus,* and also he saith vnto the Iewes, vnlesse yow eate of the flesh of the sonn of man, yow shall not haue life in yow. And when he said trulie, he did exclude figuratiuely, for the one taketh awaie the force of the other. But here perhaps an heretique will obiect, that if wee adore the

Eucha-

Eucharistefor beinge the bodie of Christe,
the people adoringe the same beinge not
consecrated, by the iniquitie of the prieste
should comitt idolatrie? Wherto I aunswere,
that as Laban causinge Lia to lie with Iacob
insteede of Rachell, was not any imputation
to the saide Iacob, he beinge ignorant the-
reof for that he thoughte her to be his pro-
per wyfe: soe it should not be idolatrie for
the people ignorantly adoringe Christe in
an hoaste not consecrated: euen as it is not
an offence before God, if one should reue-
rence a false brother, for a supposed or pre-
tended vertue, though otherwise he were
a dissembler, for he doth not honnor the
impietie of hypocrisy of the said dissembler,
but the religion and sanctitie that is thought
to be in him. Or as if a blinde man should
saie vnto S. Peter, *Iesu the sonne of David hane
mercie vpon me*, thincking him to be Christ,
should not comitt Idolatrie. Euen soe the
Church should not be deceiued or be con-
uinced of Idolatrie, if a wicked priest would
not consecrate through his malicious intent,
for the catholique faith holdeth it for an
assured beleefe, that Christe is not in anny
hoaste, but in that which is rightlie con-
secrated: nor euerie one lawfully regenerated
or with God reconciled, that is not lawfully
baptised, and orderlie and rightlie recon-
ciled.

That

That there is a purgatorie, which is proued
as well by Scriptures, and auncient Fa-
thers, as also euuen by the testimo-
nies of Protestant theselues.

CHAPTER I.

I. **H**is is proued by reason, for if you grant that God is merciful and iust, as indeed he is, yow must alsoe proue purgatorie. For if a man doe liue most wickedlie all his life without any remorse of conscience, or any other penaunce, and at his death doth aske for mercy, I thinck yow will not saye he shalbe condemned vnto the euerlastinge paines of hell, because he sought for godes mercie, nor yet shall he enioye presentlie euerlastinge blisse, for that God is iust in punishinge the sinnes of wicked people, for as S. Gregorie sayes, as the shadowe doth followe the bodie, soe penaltie and paines doth followe sinne: but he shall not haue euerlastinge paines; therfore he must be lyable to a temporall which was not inflicted vpon him in this life tyme, therfore in some other place, which is purgatorie.

2. Although God doth remitt sinne, *quoniam ad reatum culpa*, which is the guile of sinne,

sinne, yet he doth not remitt temporall paines, as may appeare by Dauid, who al- though his sinnes were remitted vnto him, yet he suffred temporall punishment, as likewise Ezechias, the Niniuites, and o- thers, who notwithstandinge their sinnes were forgiuen them, yet they suffred tem- porall paines and pennalties in this life, as the Iraelits whose pennance was that they should not enter into the lande of promise.

S. August. tract. c. 24. in Iohn. faith productio-
est pena quam culpa: and therfore the church im-
paled penaunce after the absolution as

wee may see in Conc. Nyce. cap. 12. Laodic. c.
1. Dionys. Areop. de eccl. Hier. ca. 5. Tertull. lib.
de pena qua nihil prodest de paenitentia d. 3.
Hieron. epist. ad Ocea. Amb. lib. 5. ca. 10. Orig.
homil. 15. in Leuit. August. epist. 54. Bullenger

a great protestant doth acknowledge the
old doctors of the Church to haue prayed
for the dead. I knowe faith he that the great
Doctors of the Churche S. Augultine as
also S. Chrysoftome, and other great and
eminent doctors haue written of this mat-
ter; I knowe, faith he, that the fathers doe
say that to pray for the dead is an apostoli-
que tradition, alfoe that S. Aug. did say that
to offer sacrifice for the dead, was obserued
in the vniuersall Church. And Aerius was
condemed for reprounge prayers for the
dead, thus farre Bullenger. This Aerius for
beinge refusid of a Bishopricke, as S. Au-
gustine

Bulleng.
decad. 4.
serm. 10.

Aug. ser.
32. de ver-
bis Agri-
boli.

Aug 10. 6. gustine said, fell to Arianisme and repro-
 de heresi-
 bus ad
 quod vuls.
 Deum be-
 res. 53.
 Musc. cap.
 de oras.
 pag. 515.
 Zuing. 10.
 1. Epiche-
 resis ca-
 minus.
 Caluinift.
 li. 3. ca. 2.
 somo 5.
 Conr. in
 Tobia c. 4.
 Vrba in
 Baruch. 3.
 Brent. in
 apol. conf.
 VVitrib.
 cap. 5. de
 baps.
 1. parse.

 De locis
 communi-
 bus c. 19.

gusted prayers for the dead. Musculus also an-
 other Protestant, doth testifie the same.
 Zuinglius said, that the Apostles did vse the
 same. Caluine saith, that this was vised in
 the church aboue 1300. yeares a goe: Also
 Conradus Pellicanus the cheefe protestant
 at Tigur, did alleadge, that Tobias did al-
 lowe the auncient custome to sacrifice for
 the dead. Vrbanus Regius another great
 protestant saith, that Baruch the prophett
 did praye for the dead. Brentius saith, that
 the Christians would not haue praied for
 the dead, if they had not bene instructed by
 the preceptes of Christ and his Apostles.
 The said Vrbanus which was the cheefe
 instrument with Luther to lowe Lutheran-
 isme in Sueth-land and in the Dukedom
 of Lumburge, à parte operum in formula cau-
 té loquendi, when the Apostle reproached
 the Thessalonians for howling and cryinge
 after the manner of Gétiles for their dead,
 he tooke not awaie, the care or memorie
 for the dead, but confirmed the same. The
 same Vrbanus affirmeth that Luther was of
 this opinion sayinge, that it belongeth to
 Christian pietie, that wee should commend
 vnto Christe by devout prayers, our Chris-
 tian bretheren as it hath bene the custome
 of the church allwayes, withall the doctors
 and holie fathers thereof. The same Vrba-
 nus further affirmeth in the place aboue
 cited

cited, that wee ought not to depart from the practile and beleefe of the fathers here in, vnlesse wee will contradict the word of God.

3. This Protestant citeth many fathers also to confirme his doctrine as S. Nazianzenus in the funerall oration vnto Cesarius his brother, concerninges his mother, and Gregorie Nissenus, Chrysost. homil. 69. S. Ambrose of the death of Theodosius Emperor, the councell of Affricke cap. 3. S. Aug. confess. lib. 19. which praid for his mother, and in the booke *de ciuitate Dei*: cap. 9. & in libro, *de cura pro mortuis agenda* cap. 4. vid. in the booke which he did write for the care wee should haue for the dead: & in lib. *de barefibus barefis* 53. & in lib. *de cura pro mortuis habenda* cap. 1. he writes that a certaine heretique did give out that wee ought not to prai for the dead. *Damascenus in sermone de ijs*, which departed this life in faith saith, that the Apostles and disciples of our sauour admonished vs, that in the dreadfull and liuinge Sacrament, wee should haue a speciall remembrance of the faithfull departed this life, and saith that this is the receaued and generall decree of the catholique church, and the obseruation and old custome of all christians, for the which are cired the bookes of the Machabees, *Dionysius Areopagita* cap. *ultimo ecclesiastica hierarchie*. S. Nazian. & S. Chrisostome S. Gregorie Nissen S. Athana-

*Idem locis
communi-
bus cap.
18 de pur-
gatori.*
*Idem pri-
ma parte.*

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and S. Basill. The said Vrbanus also verie
earnestlie proued that the Apostles of Christ
tanght the same, out of Tertulian, S. Atha-
nalius and S. Ambrose. He declared also that
Asia, and Muscouia doe praie for the dead.

4. It is also manifest that the Greekes
doe praie for the dead, by the confession of
the Greekes sent to the Lutherans of Ger-
manie, by Hieremie Patriarch of Constan-
tinople, *anno Domini 1579*. Did not Christ
praie his father for Lazarus that was dead?
Did not the widdowe of Naim praie vnto
Christ for her child that was dead, although
shee prayed for restoringe him vnto life, yet
much more, for remission of his sinnes?
doth not S. Iohn say. There is a sinne vnto
deathe, there is another sinne also not vnto
death? of these as Oecumenus saith vpon
that place. they which die in deadlie sinne,

*Jo. 1. cap
vii.*
*Aug. lib.
de cura
pro mor
tuis agēda*
for them I say letc noe man praie. S. Au-
gustine sayes, that the soule departes from
our bodies in one of these three degrees.
The first degree, is of those that departe per-
fect and good. The second of those that
are imperfect and impenitent, the third of
those that are in a meane betwixt both,
neither altogether good, nor altogether
badd. For the firt wee neede not to praye,
of whome it is said. *Cum dederit dilatis suis
sonnum ecce hereditas Domini &c.* when it
shall please God to giue the elect, reste and
quietnes, behold they posseſſe their inhe-
ritance

ritance &c. I meane such as are holie in
deede, either holye by their deathe as Mar-
tyres, or such as otherwise in their liues
shewe both to God and man extraordi-
narye holines and compleatt perfection,
of them there are fewe in respect of
those ; *Qui ducunt in bonis dies suos, &*
in puncto ad infernum descendunt, that made
themselues slaues vnto the apparent, but
false shewe of worldlie, and transitorie
goodes, and in a moment they doe goe
downe into euerlastinge damnation. For
the ioy of an Hypocritt is measured by an
instant, for which people wee may not
praise : for our sauour said they receaued
their rewarde in this miserable life with the
richman. But for the other in the thid
rancke wee praise as S. Dionis. Areopag.
saies. *Diuinus sacerdos pro mortuis orans, &c.*
the diuine priest prayinge for the dead, he
praised for such as liued holie, yet they ha-
ving contracted some blemish by reason of
their humaine infirmitie, are detained in
purgatorie, and as S. Augustine layes, our
suffrages proffitts them that are in a meane
betwixt good and badd, of which kinde
of people S. Paule saith, *saluus tamen fiet, sed*
tamen per ignem, he shalbe saued, but yet
through fire. Accordinge to which S. Cy-
prian saith. *Aliud est missum non exire inde &c.* 52.
It is not all one beinge sent to prison never
to depart thence vntill the last farding be

*Dyonisius
Areop. c.
7. eccles.
hierar.*

*Aug. Enc.
ca. 110.
tom. 3.*

*1. Cor. 3.
15.*

Cyp. Ep.

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praised, and to receaue presentlie the reward
offaith and vertue: it is not all one to be
purged and clenched by the tormentes of a
longe fire, and to hane all his finnes what-
soeuer already refined & purged by sufferāce.
And because wee doe not knowe certainlie
the state of euerie one that departs this life,

*Aug. lib. de cura pro mortuis sive altaris, sive
de cura pro orationum sacrificijs solemniter supplicamus,
mortuis quamvis non pro quibus sunt omnibus profici.
babenda.* For the dead wee make our supplications,
alwell by the sacrifice of the alter, as by our
prayers, althoughe euerie one receaues not
proffitt thereby, but such as when they li-
ued merited the same: but because wee doe
not discerne what they be for whome wee
ought to offer the same, none such as are re-
generated, may be omitted, vnto whome
this benefit may or ought to be due: for
it is better it should be superfluous vnto
them, that receaues noe proffitt or haime
therby, then it should be wanting vnto the
which may reape benefit by it.

*Cyrill Ca-
the misf. 5.
I. S. 14.
coli litur-
gia.* 5. But let vs further see what other
holie fathers say. S. Cyrill saith, let vs pray
for all that departed amoungest vs. S. Iames
saith. *Dominum oremus*, lett vs make our
prayers to our Lord, that our parents and
brethren which departed before vs, may rest
in peace. Also S. Clement of Rome saith,
that the Deacon at Masse did prae for the
dead. S. Athanasius saith. If the soules de-
parted

*Clemens
Romaneus
lib. 6 cap.
30*

parted receaued noe benefit of the sacrifice of the boodie of Christ, it should not be vised for the commemoration of the dead, *de varijs questionibus q. 39.* Tertulian also saith. *Oblations pro defunctis, pro natalitys annua die facimus.* Wee make oblations for the dead and, doe obserue their anniuersarie dayes. S. Iohn Damascen hath these woordes: the disci-
 ples and diuine Apostles of our Sauiour haue ordained, that in the pure and trem-
 blinge misteries which giue life, there should be memorie of the faithfull depar-
 ted, which the Catholique Churche euer obserued and will obserue vnto the end of the world. Paulinus affirmeth the same *Paulinus.*
*epist. 31. lib. 3. cap. 34. Gregor. Nyss. oratione Cathechesi. c. 8. Hier. lib. cap. vlt. in fine. Idem in Osee. cap. 14. Hier. in Matth. ca. 3. Amb. in Psal. 118. ser. 3. ser. 20. in fine. id. in Luc. cap. 12. Aug. in Enchi. cap. 67. Aug. de ciuitate lib. 21. cap. 13. & sequentibus de Genes. against the Manichees lib. 21. cap. 20. lib. 8. quest. q. 1. Homil. 16. and in other places. S. Cyprian. lib. 1. epist. 4. Euseb. lib. 4. de vita Constantini cap. 71. Nicephorus lib. 8. cap. 26. Plat. in vita Sixti, 8. Aug. ser. 34. de verbis Apostol. who boldly affirmed that it is not to be doubted, but that the dead are holpen by the prayers of the holie churche by the healthfull sacrifice and almes that are giuen for the soules of the dead. And in another place he saith, *Aug. lib. de cura pro mortuis.*
 wee ought not to omitt our luffrages, and*

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prayers for the dead.*

*Purgato-
ry.*

6. Lastly the councell of Carthage doth
cōfirme this trueth whose wordes be these.
*Pænitentes qui attentè leges pænitentia ex-
equuntur: such as are penitent for their sinnes
and perfo:me the penaunce that was en-
joyned vnto them; if by chance they dye
either by sea or land, when as otherwise
wee cannot helpe them, lett vs remember
them in our prayers, and sacrifices. S. Au-
gustine praid for his Mother, sayinge: *Pro
peccatis matri meæ deprecor te exaudi me &c.*
I beleech thee to pardon the sinnes of my
Mother by the cure of thy blessed woundes,
which hanged vpon the Crosse, & sittinge
at the right hand of God that thou make in-
tercession for vs. *Aug. Confess.* This is pro-
ued by Scripture. *Isa. 4. Malach. 3. Math. 12.
1. Corinth. 3. Machab. 12. Psal. 76. Luc. 11. Da-
niel. 4. Philip. 4. Eccle. 4. 6. 2 Reg. 28. Psal. 118.
Marc. 12. Apoc. 5. Math. 5. 1. Ioh. 5. Apoc. 5. 3. 13.*
This is also proued by soe manny appari-
tions of the dead, made vnto those that
were liuinge in this world, desiringe them
to praye for them, of which S. Gregorie
makes mention in the 4. booke of his Dia-
loges, and venerable Bede in his 5. booke
cap. 13. cap. 14. and 15. also in his fourth
booke. cap. 25.*

*Ecclesiast.
bift. gentis
Anglor.*

Ton-

*Touchinge the Popes Authoritie, in relea-
finge of soules out of purgatorie.*

CHAPTER II.

1. **H**e learned deuines doe teache, that the Pope dothe, and lawfully may applie, vnto the soules departed by his keies, some parte of the churches treasure which consisteth of Christes satisfaction, and the satisfactions of other of his saintes, by which they that are departed, as they haue neede, may receaue benefitt: For the due vnderstanding whereof, there are two things; The one is, a sentence of absolution definitiue, pronounced vpon the person penitent; The second is, the recompence of the dept of sinne, remitted by the said absolution, through the application of the churches treasure, by the power of the officers keies: none of these two ioyntlie can euer be exercized vpon any person hot subiect, though the one may. For absolution cannot properlie be giuen nor be fruitfully receaued by any man, not subiect to the geuers regiment. But the application of the treasure, may by the keies procure mercie for them, that be in neede (*per modum suffragij*) so that, the Popes doe not absolute any man departed absolutly, but only offeringe in the person

*Indulgence
ce.*

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of Christ to God the iudge of all, the death
of his owne sonne, withall the abundant
price of his passion and grace, and the satis-
faction of his saintes, for to procure mercie
and helpe for the faithfull soules, that are
in that distresse of the furnace of purgatory,
as the like is done with great pietie in many

Ref. con. *other holy actions of religion, continuallie*
Lmb. *practised in the church, for the mutuall helpe*
one of another.

Col. 1. 2. Soe S. Paule saith. I reioice in suf-
feringe for yow, and doe accomplish those
things, that want of the passions of Christ
in my fleshe, for his bodie which is his
church: not that any thinge was wantinge
to Christes passion or the merites thereof,
for he sufficientlie satisfied the eternall fa-
ther, *de rigore iusticie*; in the rigor of iustice;
but that the afflictions and torments that the
saintes doe suffer for the chuch, should be
added and ioyned vnto Christe his actions,
in his sufferance, and troubles, to encrease,
and augment the treasures of the church, to
be disposed and imparted to all the mem-
bers thereof, for allayinge and asswaginge
the dreadfull paines due vnto our sinnes: out
of which treasures and riches, soe many in-
dulgences are granted by the cheefe pastors
thereof. For this purpose the indulgences

Genes. 25. nowe in the lawe of grace, were figured by
the iubily of the ould lawe; vnto which a-
greeth the glosse of S. Ambrose vpon that
place.

place. *Supplex reliquias pressurarum Christi in carne mea, pro corpore eius quod est ecclesia.* I doe make vp the reliques and fragments that lacked of the passion, and tormēts of Christ in my owne fleshe for the churche. For as some doe abound in good workes and satisfactions (as S. Paule) who reckoneth vpp his afflictions and glorieth in them, and Iob who saith that his penalties farr surmounted his sinnes, and our blessed ladie who neuer sinned, and yet suffred soe great dolors, soe other some doe want and are to be holpen by the abundance of their fellowe members, which entercourse of spirituall offices and recompence of the wantes of the one parte, by the store of the other, is the ground of the indulgence which the churche daylie dispenseth with great iustice and mercie, by their handes in whome Christ hath put the word of our reconcilement, to whom he hathe committed the keies to keepe and vse, his sheepe to feede, his misteries and all his goods to dispence, his power to binde and loose, his comission to remitt and retaine, & the stewardship of his familie, to giue euery one their meat & sustenāce in due seasō

2. Corinth.

3. And where as heretiques saie, that the priests or others that giue this grace, may receaue noe reward; I aunswere that the graces of God are not to be sould for monie, althoугhe that poore priests that

serue

D. Thom. that indulgence may profit one two man-
Supple. 3. ner of wayes. First principally and directly
p. q. 61. it profiteth him that receaueth the indulgence
artic. 10. vid. when he doth that, for the which in-
scip. q. 16. indulgences are graunted: as when he visits
1. q. 16. the sepulcher of some Sancts. Secondarilie
ar. 3. and indirectly the indulgences doe profit
one, when for his sake one performed that
which was the cause of grauntinge the in-
dulgence. But if the forme of the indulgence
be such as whosoever that will perfourme
this or that, he that accomplisheth the same
shall haue the indulgence, he cannot trans-
fer the fruit of the indulgence vnto another,
because he cannot applie the vniuersall in-
tention of the church by which all comon
and vniuersall suffrages are communicated,
and applied, but if the indulgence be of that
fourme, that whosoever doth this or that,
~~for~~ for his father, or any other that he
thinckes good, that is detained in purgato-
rie, shall haue so much indulgence, such an
indulgence is not onlie available for the li-
vinge, but also for the dead, for the church
hath asmuch power to conferr and bestowe,
the fruit of her comon suffrage vnto which,
the indulgence doth relie, vpon the dead as
vpon the liuinge, thus far S. Thomas as aforesaid
And soe saint Augustine saith, that the suf-
frages doe profit those that are in a meane
betwixt

betwixt good, & badd, but such as S. Thom. faith are in purgatorie: for the paines of purgatorie are to supplie the satisfaction which was not fully accomplished in this life, and soe the worke of one may satisfie for another, whether he be dead or aliuie, for as S. Gregorie ^{Greg. lib. moralium c. 23.} faith, God doth change his sentence, but not his councell as may appeare of the Niniuites, Achab, and Ezechias, against whome Godes sentence beinge giuen, was changed and reuoked by his mercie.

*Whether it be against the lawe of God, to forbid
Priestes to marrie: and whether vowes and
votaries are rather the inuention of men,
then the ordinance of God.*

CHAPTER III.

Iouinian abouie 1000. yeares a goe, ^{1. Tim. 4.} alleadged S. Paule, as protestants doe now saying, that time should come, when men erringe in faith, should prohibit mariage: by which doctrine many Nunnes at Rome (as S. Hierom against Iouinian and S. Aug. in his booke affirmeth) were mislead and brake their vowes, and rann headlonge vnto all turpitude of sensualitie. But this text of holie scripture, is expounded alwell by those fathers, as by others, that he meant of such as should say, that mariage in his owne nature should be

cuill

<sup>Aug. lib.
de heresib.</sup>

<sup>Tertul. lib.
Prescrisp.
Chrys. 12.
in 1. Tim.
Irene, lib.</sup>

Aug. be- cuill as the old hereticks laid, Tatian, Mar-
 ref. 25.40 cian, Manicheus, with their disciples. Eu-
 Hiero c. 1. cratites, Patricians, Eubionites, Priscilianists,
 eccl. 74. and others. Yea the Church doth reverence
 Iomini matrimonie beinge one of her 7. Sacraments,
 Ephes. 5. more then protestantes, for they make noe
 Ele. 1. ep. Sacrament thereof: and shee doth only for-
 17. Ber. serm. bidd breach of profession and violatinge of
 60. in cas. a vowe made once to Christe.

2. Another place they alleadge against
 1. Cor. 7. the vowe of Chastitie, which is that of S.
 Paule: *Melius est nubere quam vri*, it is better
 to marrie then to burne, but this is spoken
 of such as are free persons, and not of pro-
 fessed persons, as all writers doe expound.
 Soe Saint Gregorie saith, if they cannot
 suffer the tempestuous waues of tenta-
 tion without wreake of their saluation,
 let them berake them to the porte of mar-
 riage, for it is written, *Melius est nubere quam vri*, it is better to marry then to burne. S.
 Ambrose vpon this place hath these woordes. *Vri est desiderij agi & vinci, ne vincamur ausem in nostra potestate est per Dei gratiam*: to
 burne is to be vexed with concupiscence,
 but that wee may not be ouercomme, is in
 our owne power, by Godes grace. But
 this is noe new practise of malignat hereti-
 ques, to mantaine detestable luxurie, vnder
 the coller of lawfull matrimonie. For as
 Eusebius saith of the heretick Cerinthus,
 because he was giuen to the bellye and sen-
 suali-

sualitie, he framed and coined scripture accordinge to his vicious fancie. The said Iouinian faith. *Raro ieiunare, crebrius nubire:* fast feldome, marrie often. He and Vigiliantius said, that there was noe difference betwixt virginitie and marriadge. Julian the Apostle setteth downe by lawe, as our Apostles set forth by preachinge, the rauishing of virgins, the deflouringe of sacred Nuunes, the breaking of vowes made vnto God, the compellinge of votaries dedicated to his sacred seruice, to forsake and leaue of what they haue solemnly promised, and firmlie purpoled.

3. But S. Mathewe saith, that the Apostles forsooke all and followed Christ, yet our newe ghosellers forsooke Christ and tooke the word only vpon these wordes. *Melius est nubere quam vri,* better it is to marrie then to burne. I would they would vse S. Paule his medecine against their burninge concupiscence. *Castigo corpus meum &c.* I chastice my bodie and I reduce my flesh in the seruitude of the spiritt, least that preachinge penaunce vnto others, I should become reprobate my selfe. Dauid also did vse the same, when he said: *Operiam in ieiunio animam meam, & posui vestimentum meum cilicium.* I couer my loule with fastinge and my bodie with a heare cloathe: doe you but so, and yow shall haue godes gracie to resiste all the occasions of the world, temptatiōs of

^{2. Cor. 9.}

Psal. 68.

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of the deuill, and alurementes of the flesh
as S. Paule had, vnto whome God said.

2. Cor. 12. Sufficit tibi gratia mea, it sufficeth to haue
my grace, God is faithfull who will not
suffer vs to be tempted aboue our strenght,
for as Christ saith, the kingdome of heauen
suffereth violence, and none can gett it, but
by force: *nemo coronabitur &c.* none shalbe
crowned vnlesse he shall fight lawfully;
Therfore S. Gregorie saith. *Fortitudo iustorum*
est carnem vincere &c. The fortitude of
the iust, is to master his fleshe, to resist
the appetites of his proper will, to extin-
guish and despise the delights of this life.
I would they had taken example by the ser-
pent, who to cast off her old skin fasteth
three dayes, and then doth wreast her
body through a narrowe hoale, and so
doth cast away the old rugged and withered
skinne, and a newe presentlie doth growe,
and so S. Paule bids vs to doe the like when
he saith. *Induite nonum hominem;* put on the
new man which was created accodinge to
Godes Image in iustice and sanctitie of life;
for he said in another place that our sanctifi-
cation is the will of God, that we should
abstaine from fornication, and that by the
narrowe way of pennaunce wee must enter
into life. And then might you saie with the
said Apostle. *Omnia possum in eo qui me confor-
tar.* I can doe all thinges in him that doth
strenghten me; whosoeuer destroith the
temple

temple of our Lord, God will destroie him. Moites spake vnto the Leuiticall priests, be you holy, because your Lord God is holy; be you cleane that carrie the vessells of our Lorde.

4. Now the continencie of priestes is plainlie proued by the lawe of God. *Qui sine vxore est sollicitus quomodo placeat Deo*, he that ~~is not~~ hath a wife is carefull how to please her, and soe he is denuded. S. Paule saith, It is good for a man not to touch a woman. Our Sauiour saith, there are Eunuches which gelde themselues for the kingdome of heauen. Wherfore it is good to be sole and single wherby one may with greater libertie pray vnto God, administer the Sacraments, and be more liberall to the poore. For S. *1. Cor. 7.* Paule willeth a Priest to keepe hospitalitie, but his wife and children would not suffer him that is weded to performe the same. S. *1. Timothei.* Paule biddeth Timothy to keepe himselfe ^{4.} chaste, but the wife will laie. *Redde debitum,* render coniugall debt. Saint Paule forbiddeth widdowes to marrie, that haue vowed chastitie. *Vouete & reddite, vowe* vnto God, and performe the same saith the prophett. The priestes of the old lawe notwithstandinge that for speciall causes they might marrie, for that priesthoode went then by succession, and not by election, as ours doth, yet duringe the tyme of their office in the temple, they were separated both from

Exod. 12. from wife and all their familie. It is written

Exod. 12. that it was not lawfull for the Iewes to eate
anny parte of the Pascall lambe, vnlesse they
had their loynes girded vid. vnlesse they li-

3. Reg. 21 ued chastlye. Abimelech would not give
the bread of proposition to Dauid, before
he coulde him that both he and his compa-

nie did not latelie touch their wiues, saying.

If they be cleane from woomen lett them
eate: wherupon S. Hierom vpon the first
Chapter of saint Paule to Titus did alleadge
that place sayinge. *Tantum interest &c.* There
is so much difference betwene the loaues of

Aug. ser. proposition and thebodie of Christe as bet-
37 ad fra- wixt the shaddowe and the bodie. 5. Who
stres. knoweth not that S. Paule counseled euene
the married men of the riotous Towne of

Corinthe, to abstaine from the vse of mar-
riadge a certayne tyme for prayer sake? much
more the priests shold allwayes abstaine,
because they are bound allwayes to praie
for the people, as S. Ambrose saith. And S.
Hierom saith, if the laytie ought not to praie
vnlesse he abstaine from the dutie of wed-
locke, the priest that must allwayes
offer sacrifice and praie must allwayes
also abstaine &c. And S. Basil saith, that the
chaste and sole life, is like to God himselfe.

5. But the Protestant Apostates, do
colour the satisfaction of their carnall lusts
with S. Paules wordes, sayinge. That a
Bishopp must be the husband of one wife.

Wherto

Wherto I aunswere, that when the Apostle would haue all priestes chaste, as was S. Timotheus, Titus, Euodius, and saint Clement, and although in those dayes the profelssion of virginitie, & chaſtitie begon, ſoe as there were but fewe Virgins, yet the Apostle would haue that ſuch as ſhould be choſen Bishopps, ſhould be either of thoſe that were but once married, or who after his wiues death, was at libertie, or by conſent of both man and wife, both of them liued chaſte, as I haue knownen many laymen to haue don the like. And this was the mynd of the Apostle as the protestants themſelues cannot denye. And ſo S. Hierom ſaith. *Cōſiſteris non poſſe eſſe Episcopum qui episcopatuſ ſi- lios facit;* you confeſſe (iaith he) that he can- not be a Bishopp which begettes children in his bishopricke, otherwife, he ſhall not be accounted a married man but an aduou- terer; ſoe the Apostle did teach and all anti- quitie: thus farr, S. Hierom and S. Epiph. 17. ad perago. The ſaid S. Hierom writeth that the Apostles were ſingle, or els vſed not there wiues which they before married. *San- ctum ſacerdotium,* ſaith ſaint Hierom the holie priſt-hooде proceeded of Virgins, if not of virgines, yet of ſuch as lead a ſolitarie life, if virgines could not be had yet ſuch ſhould refraine from their wiues, or ells thoſe that were widdowes beinge neuer married but, once, and ſoe it was obſerued in Afriſke,

*Hier. ad
Iou.*

*S. Hieron.
epiſ. 10.*

*Hier. con-
tra Iou.*

lib. 1 c. 19

Conc. Cart.

2. cap. 2.

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Italie, Fance, Spaine, Greece & Asia in Egipt,
& in al the east as may appeare by *Concilium*.
Eliberti: ca. 33. Epiph. in canpen. & in heres. 39.
contra Catharos Hiero. contra vigil. cap. 1. Bi-

Cat. lib. 4.
in his. c. 13

*Martyr
de votis*
pag. 490.

*Magdeb.
biss. Cent. 5*
cap. 4.

blisander in pref. Epistolariū Zuingl. & Oecolamp.
Caluine also hath these woordes. *Fatior ab*
yltima memoria hoc fuisse obseruatum, I confessie
that was obserued from the beginningne,
that they tied themselues by a vowe of con-
tinēcie, who dedicated themselues to godes
seruice, and this was obserued in the old
tyme. Peter martyr, another protestat saith,
that in the tyme of S. Clement of Alexan-
dria, which was next vnto the tymes of
the Apostles, that people professed chasitie
and vowed continencie. Madeburgenses and
Beza, in prefatione noui testamenti principi co-
densi, do wittnesse thus much.

6. Lastlie, the only cause why the protestantes would haue priests to marry is, because they thincke that it is impossible for them to liue chaste, and that wedlocke shoulde be a remedie against luste, but filthie ragine concupisence is not taken awaie or anny thynge abated, by the operation and execution thereof, but rather by his contrarie vertue, as may appeare, by a certaine apostate Priest, who fallinge vnto Lutheranisme obtained the encombencie of a parish church in Germanie and married a wyfe, whom within a litle after he murthered, for that his filthie luste was not satisfied therby, and

and that soe he might be more free to purchase another; but the murther being knowē and beinge demaunded what was the reason that he committed such a wicked acte, he answered that the disordered appetites of luste amoungest the ghospellers, are not restrained by one wooman as yow may see by experience, that one vice is not taken away or restrained by another vice, but rather by his contrarie vertue. I would these ministers had vsed those meanes to bridle their filthie luste and overcome the furious paliſion of fleshly pleasures as S. Paule and other holy Saincts did sayinge. *Castigo corpus meum & in seruitutem redigo carnem meam;* I chaſtice my bodie and I reduce my flesh into the seruitude of the spirite, or as Christe couſelled to geilde themſelues for the kingdome of heauen, but forasmuch as they imbrace the wicked doctrine of Caluine, that it is a finne for a man not to finne, and in another place, that to restraine any desire that comes vnto a man, is to resist God and to finne, for that God is the efficient caufe of all euill woorks, this mortification and puſhinge of the flesh cannot ſounde well in their eares, whose doctrine & life is repugnant to mortification, religion, diſcipline, & all woorks of pennaunce.

*Cal. lib. t.
inſtit. cap.
18.*

Whether wee ought to confess our sinnes
to priests, and whether that priests cannot
remit or for giuethem.

CHAPTER IV.

*Cyril lib.
52. c. 56.
in Iohn.*

He opinion of protestants is dis-
proued by learned S. Augustine
layinge. Let no man make doubt
of the priestes right in remission
of sinnes, seinge the holie ghoast is pur-
fely giuen them to doe the same: it is not
absurde saith S. Cyril lib. 52. that they for-
giue sinnes which haue the holie ghoaste,
for when they remitt and retaine, the holy
ghoast remitteth and retaineth in them: the
which they doe two wayes: first in bap-
tisme: and afterwardes in pennaunce. I doe
not wonder, when Sathan by his members,
labours to destroie all religion, that he
should goe about also to abolish the cheef-
est piller therof which is this Sacrament of
confession, instituted by our Sauiour for
the cheefest consolation of our troubled
soules. For when the Apostles were gath-
ered together in one place after Christis resur-
rectio he said vnto the. All power in heauen
and earthe is giuen vnto me, as my father
did send me, soe I send yow, he breathed
vpon them, and he saied vnto them, re-
ceau

ceauetheholieghoaste, whose sinnes you shall forgiue, they are forgiuen them: and whose you shall retaine, they are retained. And when our Lord gane power and authoritie to priests to remitt and retaine finnes, it is manifest that he made them iudges of our soules, as may appeare when Lazarus was raised from death to life; and beinge tied hand and foote in the graue, he said to his Apostles, loose him and let him goe. S. Cyryl and S. Augustine applie this to the Apostles and the priests authoritie of absoluinge sinners, affirming Christ to receaue none into the churche but by the priests ministrie: and soe he comauanded the lepers to shewe themselues to the priests, and to submitt themselues vnto their iudgement.

2. This is declared also by the actes of many of them that beleeued and came confessinge and declaringe their deeds: also by S. Marcke when all the countrie of Iurie went vnto S. Iohn confessinge their sinnes which was not don by a generall confession but by a particular confession of them. S. Iames also doth proue the same saying. Is any man sicke amoung you, let him bringe in the priestes of the church, and if he be in sinnes they shalbe forgiuen him. Your owne communion book hath the plaine wordes of absolution, the wordes be these. Our Lord Iesus which hath left power to his

Ioh. 11.
Cyryl li 7
cap. vls.
Aug. trac.
4 v. in Ioh-
annem.

Luc 17.
Aug. de
vera &
falsa pa-
nit c. 19.
& jer. 8.
de verbis
Domini.

A. 19.
Marci. 1.

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church to absoule all sinnes which trulie
repent and beleue in him, of his great mer-
cie forgiue thee thine offences, and by his
authoritie comitted vnto me, I absoule thee
from all thy sinnes In the name of the father

the sonne and the holy Ghost. S. Aug. saith.
*Aug. lib.
2. de visitatione
infirmorum
cap. 4. &
lib. 1. c. 2*
Some thinckes that it is enough for them
to confesse their sinnes only vnto God
which knowes the secreatnes of euerie ones
harte, because either for shame or for some
other cause, they would not vnfould their
offences vnto the priestes, vnto whome God
haue giuen sufficient authoritie to discerne
betwixt leper and leper, but I would not
haue yow be deceaued or confounded, for
confessinge thy sinnes before the viccar of
our Lord. The same he confirmed further
*Aug. lib.
50. homil
49.*
saying. Let no man say I confesse before God
secreatlie, God knowes my harte, who will
pardon me, if that be soe, saith he, in vaine
it is said: whose sinnes soever yow forgiue
they shalbe forgiuen, in vaine also the keies
of the kingdome of heauen are giuen to the
*Amb. li. 1.
de pena
cap. 2.*
churche. S. Ambrose also refellinge the
heresie of the Nouatians, which taught that
God neuer gaue power to any to remit sin-
nes saith. God bid vs to obey his ministers,
and by doinge soe wee honour God &c.

*Chrysost.
homil 19.
ad popu-
lum.*
3. This is also proued by S. Chrysos-
tome who said that trewe penaunce doth
cause a poore sinner to suffer all thinges
willinglie; in his harte, perfect contrition,

in his mouthe confession , in his workes all humanitie : for, saith he, this is a most fruitfull penaunce , for by what meanes wee haue offended God , by that meanes also wee should be reconciled vnto him vid. by our harte by contrition, by our mouthe by confession, by our acte throughe satisfaction. Holy councells also as the councell of Florence, haue determined this truth, and all the fathers of the church as, *S. Cyprian Epistola 10. Epistola 15. Epistola 1. 62. cap. 52. Hugo aduersus luciferanos Cyp. lib. de lapsis 15. Orig. in leuit homil. 2. & psal. 32 Aug. Epistola 54. Socrates lib. 5. cap. 19. Zoz. lib. 7.*

4. Againe, by takinge away from the christians the only bridle (which is this sacramentall confession) that should curbe and restraine them from their wickednes, they give occasiō that they runn headlong to all dissolution & wanton exercise; which the protestantes of Germanie perceaving by experience to be true , they requested the Emperor Charles the 5. being then at Norimberge, that by his imperiall authoritie he would cause cōfession againe to be brought in : wherat Sotus a learned diuine beinge with the Emperor, did aunswere laughing, and said: if by the lawe of God, men are not bound to vnfould their sinnes to a priest, nor by that lawe the priest can absolue, as they said, how can they be compelled therunto by the precept of man, for by hu-

in 4.d. 18.

9.1.57. 1.

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maine precept noe man will reueale his se-
creat signes to any man?*

5. Pacianus answereth the heretiques
that say God only remitteth sinnes. *Sed &
quod per sacerdotes suos facit, ipsius potestas est:*
and a little after he saith, that as not only
the Apostles doe baptize but also their suc-
cessors, soe not only they remitt sinnes but
also their successors. *Paulinus in vita Ambro.*
*S. Ambrose hearinge confessions, wept as
the penitentes confessed their sinnes, and by
weepinge moued them to contrition. Tert-
tulian tells, how the christians in his time
kneeled to the priests for remislion. S. Hier-
onimus epist. ad Heliodorum.* God forbid that
that I should speake ill of priests who suc-
ceedinge to the Apostles, by their holy
mouth, doe make the body of Christe, by
whome wee also are christians, who hauing
the keies of the kingdome of heauen, doe
in some sorte iudge vs before the day of iud-
gment. *Vict. 2. pers.* Vand. recounteth how
whē the priests were banished by the Arriās
the catholique people cried out moste la-
mentably, to whome doe yow leauē vs mi-
serable, whiles you goe to your crownes?
who shall baptise these little ones, with the
fountaines of euerlastinge water? who shall
giue vs the guift of pennaunce and free vs
from the baundes of sinne by the indulgence
of reconciliation? because to yow it is said.
Whatsoeuer yow shall loose vpon earth
shall

shall be loosed in heauen. Our Sauiour gaue to his Apostles & consequentlie to S. Peter power to remitte sinnes, whose sinnes yow forgiue &c. and leinge the Pope is the lawfull successor of S. Peter, it followeth that he succeded to him in his authoritie. And although the heretiques doe aunswere that this power was giuen them by baptisme and preachinge, yet it sufficeth not, because this pouer was giuen them in distinct places from the place alleadged, to witt in the last place of S. Mathewe, and S. Marcke, his ghospell: and although by baptisme & preachinge the Prieste in some sorte remitteth sinnes, yet he cannot remitt the sinnes committed after baptisme, which cannot be reiterated, and neither by baptisme or preachinge can he be laid to retaine sinnes.

Whether fastinge from one sorte of meate, more then from another, or for to vse any obseruation therin, be superstitious accordinge as protestants doe affirme.

CHAPTER V.

I.  Erius the heretique, as S. Augustine and S. Epiphany, defended this doctrine against the catholique churche, as Luther and his followers doe now adies, for that, say they, they would not submitt themselves

*Ang. lib.
de heret.*

*cap. 33.
Epiph. be-
ref.*

ues

*Mat. 15.
Mar. 7.**Aug. lib.
de morib.
Ecc. Cash.
cap. 33.**Genes. 3.
Chrys. bo-
mil. 12. in.
3. Timoth.*

ues to any thinge that the churche comau-
ded. They alleadge scriptures for them-
selues, as the wordes of our Sauiour, not
that which entreth into the mouth defileth
a man &c. Also they alleadge for themsel-
ues for breakinge of fasts the 14 chapter of
S. Paule: also S. Paule to Timothy. In the
last tymes men shall departe from the faith,
attendinge to spiritts of error and doctrine
of deuills, speakeinge lies in hipocrisie, for-
biddinge to marrie and abstaine from mea-
tes which God created &c. To all which I
aunsweare with S. Augustine, that catholi-
ques doe not abstaine from certayne meates,
for that they esteeme any meat vncleane,
either by creation, or by iudaicall obserua-
tion, but they abstaine for chastifinge of
their concupiscence. It is sinne only which
properly defileth man, and meates of them-
selues or of their owne nature doe not de-
file, but by accident they make a man to
sinne, as the disobedience of Gods comau-
dements, or of our superiors who forbidd
some meates for certayne times and caules,
is a sinne: as the apple which our first pa-
rents did eat, though of it selfe it did not
defile them, yet beinge eaten against the
precepte, it did defile, for neither flesh nor
fish of it selfe doth defile, but the breach of
the churches precept is it which defileth.
And as for S. Paule, he speaketh as S.
Chrysostome said, of the Manichees, Eucra-
titess

tites and Marcionites, and S. Ambrose addeth vppon this place the Patritians: also S. Epiphanius, S. Hierom S. Augustine and generally all antiquie affirme the same, both of them, and also of the heretiques called Apostolici, Ebionites and the like, whose heresie about mariage was, that to vse the act of matrimonie was of Satan.

*Epiph. be-
re 45. 16.
61. Hier.
contra Io.
uin. cap.
Aug be-
ref. 25.*

2. Touching the prohibition of meates, or vse of certaine creatures, made to be eaten, there were many opinions, the first was of Philosophers, Pithagoras, Empedocles, Apollinaris, Porphirius and others, who condemned the vse of meates, as of beastes, for that they thought that al beastes had reasonable soules, and that they passed from bodie to bodie. The second was of heretiques which condemned the vse of these meates, for that they said they were created of the diuill, and not of God, as Marcion, Tatian, and Manichees: against whome S. Paule his meaninge is to be construed in the said place of Timothy, as it is declared in the Canons of the Apostles, and in the councells of Ancira, Gangrenis, the first of Toledo, and Braga, as also by Epiph. *1. Tim. 4.* *Epiph. be-
ref. 42.* The third opinion touchinge prohibition of meates was, of certaine christians in the beginninge of the churche, and after the publishinge of the ghospell, who thought that christians were bound to abstaine from such meates as were prohibited by the old lawe,

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Iawe, of which opinion S. Paule speakes in
the 14. chapter to the Romaines, which he
disproves aswell there, as in the Actes of
the Apostles. Soe that by these places of
scripture misapplied, they goe about to ab-
olish all fastinge, which our Sauiour and
all holie people as many as euer were in
this world did obserue, and begon and fi-
nished their heroicall workes withall: for
our Sauiour fasted 40. dayes, S. John did
abstaine from all delicate meates and drin-
kes, the Recabites and Nazarets are comen-
ded in holy scripture for their fastinge, also
the Niniuites for their fastinge were pardo-
ned, S. Iohns discipiles fasted, and Christ
said to his discipiles, that they should obserue
the same after his departure from them.*

Act. 10.

15.

Mat. 4.

Mat. 3. 11

Mat. 1.

Num. 6.

Iere. 35.

14.

Iona 3.

Mat. 9. 14

Aug. li. 5.

contra

Faustum

cap. 5.

Theod. in

Epi. di-

minorum

decretoriu

s. de abst.

3. Now the difference of the fast of the churche of God, and of heretiques, Saint Augustine declarereth and Theodoreetus, also S. Bernard, *supra Cant. ser. 66. Epiph. in lib. de compend. doctrine catholice*, for he saith that in the church there was great difference of fastinge, accordinge either to the vowe or mortification of euerie one: some fasted frō all kinde of flesh, some fasted from eggs and all white meates, some from any thing that should be fodd and from all kinde of fruietes, for before the flood noe wine was droncken, noe flesh was eaten. And all the poore people either in the old lawe or in the lawe of grace, did obserue this faste. Moises and

and Elias fasted 40. dayes ether of them. Samuell was commaunded he shoulde drincke noe wine. All the priestes that were imployed in the misteries of the church, were forbidden to drinke any wine, or any thinge else that shoulde distemper them. Iudith, Hester, Daniell, and the Machabees, by their fastinge haue atcheeued and perfourmed those wortheie exploites which are registred in holie scriptures. Againe wee are bid by Ioell to turne to God by fastinge. David said that he couered his soule with fastinge. The iustification of a christian in this life as S. Augustine saith, is fastinge, prayers and almeldeedes: and therfore the catholique church, as she ordained certaine times of prayers, soe shée ordained certaine dayes and certaine tymes of fastinge, not without significant misteries correspondent to emerie time.

*Ioel. 1.
Psal. 68.*

*Aug. in
Psal. 4.2.*

4. Also she hath made a prohibition of certaine meates to tame the wantones and exorbitā luste of our fleshly inclinations, disposinge and impellinge the spiritt to yeld vnto her consent, aswell by the suggestion of Sathan, as her owne delectation, and so to make our poore soule which otherwise ought to be the harbenger to intertwine the inspiration of the holy ghost, to receave the suggestion of the diuill, & her filthy delectation, she I say hath prohibited certaine meates, therby to deliuer the spiritt from the stinge

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stinge of the filthic motions of concupi-
cence and sensualitie, and to humble the
same vnto the lawe of God and rule of rea-
son. S. Augustine saith, the church doth
with great reason abstaine from certaine
meates certayne tymes, as Dauid, *cum mibi
molesti essent &c.* when those carnall mo-
tions did vexe me, I did weare haire cloathe
and did humble my soule with fastinge. S.
Paule when he was attatched with these
carnall motions, he chastised his bodie, and yet he
was the elected vessell of God. And in a-
nother place he said; let vs exhibit our selues
as the ministers of God in watchinges, fa-
stinges and chasticements, for such saith he
as are the members of Christ, they crucifie
the flesh with the vices and concupiscence
thereof: our Sauiour also said, that notwith-
standing the Apostles should be replenished
with the holie ghoaste, yet they should fast.
He said also that certaine diuills are so terri-
ble to offend, and soe dreadfull to tempte
vs, that they cannot be ouercome but by
fastinge and praier, and therfore the Angell
said vnto Tobias, that praier with fastinge is
good, and Daniell by fastinge did prophesie
soe many things to come of the militant
churche.

5. He is a bad patiēt that doth not abstaine
from certaine meates certayne times, ac-
cordinge to the rule and prescripte order of
his

Aug. cont.
Fauſt.
Manich.
Pſal. 34.

2. Cor. 6.
Gal. 5.

Mat. 9.
Luc 5.
Act. 13.

Mat. 7.

Daniel. 9

his corporall phisition , concerninge , his
bodilie disease : and is not he a bad chris-
tian that doth not obey the comaundement
of the church & his ghostlie phisition tou-
chinge the spirituall sicknesse of the soule?
and yet such is the protestant who is soe
fleashlie giuen, that he would not abstaine
his carnall appetites from flesh vpon good
friday. A certaine Irishman beinge sent ouer
by the Lord deputie of Ireland , to a great
noble man in England with grehounds, the
said noble man hauinge asked of him what
meate those grehounds were wont to eate,
and the man hauing told him certaine dis-
tinctions of meate, the noble man said, that
by that obseruacion of diett, they were pa-
pists doggs; the Irishman said, they were as
good protestants doggs as any were in all
Ingland, for said he, they will not refraine
from any flesh vpon good fridaie. Wherein
these heretiques imitate Aerius, who would
not haue the christians to obserue any time
of fastinge, as S. Epiphanus said , and ther-
fore by him and others condemned for an
heretique, as also Iouinian for that occasion,
was condemned for an heretique by S. Hie-
rome.

6. But wee ought not to transgresse the
the bondes and decrees of our auncestors
and elders, therfore wee ought not to fol-
lowe Luther, who said he would not faste
because as he said the Pope biddeth the same.

But

*Amb. lib.
de Helicō
& ieiun.
Cyp. de
ieiun. &
tentat.
Hier. li. 1.*

Hieron.
Epip. de
consecrat.
dub. 5.
Can. 68.
19.
Mogunt.
cap. 35.
Tolles. 8.
cap. 9.

Ies. 2.

S. Athan.
lib ad
Virgines
post inimi.

But it is the discipline and custome of the vniuersall church to fast the lent, the aduent, the eues of the Apostles, and fridaies and Saterdaies, and this from the begining. So the Canons of the Apostles doe teach, and holie councells as Gangrense, Mogunt. and the councell of Tollet, which excommunicated all such as would despise the ecclesiasticall constitutions touchinge fasting, or that without ineuitable necesisitie should eate flesh in lent time: the prophett confirminge the same, *solemnez and institute a faste*, wherin the christians ought to obey & beleue the church according to the saying of S. Athanasius, who hath thies wordes. If any will come and say vnto yow, doe not fast often, least yow should be more feble and weake, doe not beleue them nor harcken vnto them, for the enemie of man-kinde doth make an instrument of them to whisper and suggest thies thinges, remeber that which is written, when the 3. children, Daniell and other were brought in captiuitie by Nabuchodonosor kinge of Babilon, it was comaunded that they should eate of the meate that was prepared for the kinges bord, and that they should drincke of his wyne, Daniell and the other 2. boies, would not be polluted or detiled with the kinges table: but they said vnto the euenuche who had charge of them, giue vnto vs of the rootes of the earth: vnto whome the euenuche said,

said, I feare the king, which ordained and appointed meate for yow, lefft that your countenāce shoulde appeare and feeme more leane and pale then that of the other boies, which are fedd at the kings boord, and soe shoulde punish me, vnto whome they did saie, trie your seruants tenn dayes and giue vnto vs of the rootes of the earth, and he gaue vnto them pulse to eate, and water to drinke, and brought them before the kinge, and they seemed more beautifull then the other boyes which were nourished by that kings royll meate. Doe yow see what fasting doth? it heales diseases, and drieth distillations of the bodie, it chaseth awaie diuills, expelleth wicked thoughts, makes the mind clearer, it purifies the hart, it sanctifies the bodie, it brings a man into the throne of God; and least that yow should thincke that this is rashlie spoken, you haue testimonies of this in the ghol-
pell pronounced by our Sauiour, when the discipiles did aske how vncleane spiritts should be cast forth, our Lord did answere, this kind is not cast forth but by praiers and fasting therfore fasting is the food of Angells, and whosoeuer vieth the same, he is thought to be of an angelicall order: thus farr S. Athanasius.

Whether the Protestant assertion be true, which affirmeth that generall councells can erre.

CHAPTER I.

1. **W**hen anie controuersie either of state or the publike weale doth rise in any comō welth, the princes with all the state thereof assemble together, and whatsoeuer is ennacted and decreede by them, the rest of the subiectes must obserue and obey the same. Soe in any controuersie of religion, when the cheefe pastors and prelates of the church who haue more power, and authortie of God then all the princes of other common wealthes, beinge assisted by his blessed spiritt, whatsoeuer they haue decreede for the good of the churche and the weale publike of Christendome, their subiectes (if they be of Christe his flocke) ought to submitt themselves to their definition and determination. Soe in the actes where the first christian councell was held, and afterwardes in euerie age as occasion serued, the councell of Chalcedon, and the six generall councells, and S. Celestine the Pope auerreth, that generall councells are by manifest declaratiō shewed by Christ in these wordes Math: 15. Whensoeuer two or three

• *Ago. 15.*
Chal in
epist. ad
Leone &
6. Synodus
act. 17.
Celest. pa-
pa epist ad
Cone. Eph.
Tolet. 3.

three shalbe gathered together in my name, there
I shalbe in the middest of them. The Apostles
which were replenished with the holy
ghoaste, did celebrate the fist councell by
the inspiration thereof, when they said. It
seemeth good vnto the holie ghoaste and to vs.

Acto. 14.

2. There are four sortes of councells,
some whereof be generall, some nationall,
some prouinciall, and some diocessiall. Of
the three formeſt S. Augustine makes men-
tion, of the laſte the councell of Tollet. The
generall councells are ſuch as when all the
Bifhoppes and prelates of the whol world,
vnleſſe they be lawfully letted, doe aſſem-
ble, and the Pope or his legate ought to be
President. Nationall, is when the Prelates
of one kingdome and the Primate and Pa-
triarche of that kingdome doth aſſemble to-
gether. Prouinciall is of one Prouince. Dio-
ceſſiall, is of one Diocelſe. General councells
aprooved are reckned 18. in number. The
firſte is of Nyce, which was celebraed from
the yeare of our Lord 328. vnto the yeare of
our Lord 330. which was the 15. of Siluester
the Pope, and the 20. of Constantine the
Emperor, in which there were 318. Bifhoppes.
The ſecond councell of Constantinople,
which was celebraed againſt Macedonius
that denied the deitie of the holie ghoaste.
S. Damasus beinge Pope and Theodosius
the great Emperor. There were 105. Bif-
hoppes and 4. Patriarches, Nectarius of

Aug. 11. 2.
de bapt.Proſper in
chronico.

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Constantinople, Timotheus of Alexandria,
Miletius of Alexandria and Cyrillus of Hierusalem. Anno Domini 383. The 3. of Ephesus, Celestinus beinge Pope and Theodosius the yonger Emperor, Bishopps 200. Patriarches. 3. vid. S. Cybill. of Alexandria that was the Pope his Attourney, Iohn of Antioche, Iuuenal of Hierusalem, against Nestorius Bishopp of Constantinople Anno 434. The 4. of Calcedon against Eutiches, Leo the first beinge Pope and Matianus Emperor 454. accordinge the computation of Mathewe Palmer, Bishopps there were 630. The 5. of Constantinople Vigilius being Pope and Iustinian Emperor. The 6. of Constantinople Agatha beinge Pope, Constantine the 4. Emperor Anno 681. against those that held one nature only in Christ. The 7. of Nice. Adrian beinge Pope against Image breakers: Anno Domini 781. in which there were Bishopps 360. The 8. of Constantinople Adrian the 2. beinge Pope and Basilius Emperor: Anno Domini 87. The 9. of Lateran Celestine the 2. being Pope and Hartie the 5. Emperor, wherin there were 900. Bishopps Anno 1123. for the recovering of the holy land. The 10. Lotherius 2. wherin there were a thowland Bishopps Anno 1237. Innocentius beinge Pope and Lotherius the Emperor. The 11. of Lateran Alexander the 3. Pope and Fredericke the first Emperor for the reformation of the church against

Prosper
in Chron.
Socrates
lib. 7.

Paulus
Diaconus
in vita
eiusdem.

Ibid. lib.
Rom. ver.

against Waldenses Anno 1558. The 12. of Lateran against many heresies, Innocentius the 3. being Pope, and Fredericke the 2. Emperor for the recoveringe of the holie land. The 13. of Lyons against the Emperor Fredericke the 2. Innocentius the 4. beinge Pope, and for the recoveringe of the holie lande. The 14. of Lyons wherin there were a thowfand fathers amoungest which there were 500. Bishoppes *Anno Domini 1274.* against the errors of the Greeks, Gregorie 5. beinge Pope and Rodolph Emperor. The 15. of Viena Clement the 5. Pope and Henry the 7. Emperor against many heresies. Bishoppes there were 300. Anno 1311. The 16. of Florence against the errors of Greece Eugenius the 4. & Albert Emperor 1489. The 17. of Lateran against scisme in the time of Iulius 2. Leo 10. & Maximilian Emperor. The 18. of Trent which was begon Anno 1545. ended 1563. against the heresies of Luther, Caluine, and others in the time of Paulinus 3. Iulius 3. and Pius the 4. Charles the 5. and Ferdinand Emperors. There were present 6. Cardinales 4. Legates 3. Patriarches 32. Archbishoppes 208. Bishoppes; But all heretiques refuse generall councells as the Protestants doe, and as the councell of Trent saith, noe otherwise then wicked theeuers refuse the triall of indifferent iurie.

3. But we say that the holy councells of Gods church, lawfully assembled by S.

Peters successors not only by their personall
 presence, but also by their legates and sub-
 stitutes in the definition of faith or good
 manners cannot erre. For when our Sa-
 uiour said, whensoeuer two or three shalbe
 assembled together in my name, there I
 wilbe in the middest of them, he added af-
 terwardes, of a man that is incorrigible tell
 the church thereof, and if he will not heare
 the church, let him be as an ethincke or pu-
 blican I meane without faith and without
 grace. He added moreouer in that chapter,
 whatsoeuer yow shall binde in earth shalbe
 bound in heauen, and if two or three being
 lawfullie assembled together in Christ's
 name, Christ be in the middest of them(vid.)
 to assist them by his councell and light of
 vnderstandinge, in those things that are ne-
 cessarie for them: how much more all Bis-
 hopps and Prelates which God hath ap-
 pointed to gouerne and rule his churche
 shall obtaine of God knowledge and vnder-
 standinge for that function? This argument
 the councell of Calcedō did vse in an Epistle
 to Leo the Pope, saying. Our Sauiour did
 promise to send the holie ghoast that should
 teach the Apostles all trueth, and that he
 meant allio the same to the successors of the
 Apostles he said, that the holie spirite shall
 remaine in his churche for euer, but the
 holie ghoast doth not teach the Bishoppes in
 priuate or disloyned, therfore when they
 be

Concil.

Chalc. 48.

6. con. 48

17.

Io. 16.

Io. 14.

be gathered together: and therfore they say it pleaseþ the holie ghoaste and vs, which holie ghoaste, is noe lesse necessarie for the conseruation of the churche nowe, then in the begininge for the fondation thereof, and therfore our Sauiour faith. I wilbe with yow vnto the consumation of the world, and the gates of hell shall not preuaile against the church, which as S. Paule saith, is the firmament and piller of truethe.

Mat. v. 18.

1. Tim. 3.

4. The generall councell representeth the vniuersall church, as the assemblie that was made by Salomon in the Temple, represented the whole church of Ierusalem, but the vniuersall church cannot erre, therfore the generall councells cannot erre. For Atha. S. Epiph. Euseb. S. August. doe call the generall councells the congregation of the whole world, and the consent of the vniuersall churche. All such places of scripture as doe proue that the Pope cannot err in the definition of faith, proues also that the generall or nationall councell assembled by his authority cannot erre. Also such places of scripture as proues, and teaches that wee ought to reuerence Bishopps, as Pastors, to heare them as maisters, followe them as captaines, he that heareth yow heareth me &c. obey your rulers, be subiect vnto them, and imbrace their doctrine, with many such places; all which doe argue that they cannot deceave vs, or if they doe, wee

3. Reg. c. 8.

Athan. in

epist. de

ynodis

Arimin.

¶ Seulen-

cie & ep.

¶ Episco-

pos Affri-

canos.

Epiph. in

fine Anco-

ras. Euseb.

lib. 3. de

vii. Conf.

Ang. li. 3.

cont. Do-

natis. c. 18.

Ephes. 4.

A. T. 10.

Luc. 10.

Hebr. 13.

1. Tim. 3.

Tit.

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may attribut the blame to our Sauiour that
bids vs to obey them, and imbrace their doc-
trine.

Atha. epi. 5. This same is proued by the fathers,
Epift. that the disinition of a generall councell is
Epiph be. the last iudgment of the church, from which
ref. 77 there is noe appellation, as Athana. and E-
Aug. 16. piphanus and others with S. Augustine doe
Nemo ca. affirme, and soe Leo the Pope requested the
de summa Emperor Martians, saying that the defi-
gninit. & nition of the generall councell should never
fide catho be brought in question, which the said
Gela. ep. Martians established by lawe. The same
ad Epift. also Gelasius the Pope decreed in the coun-
Sardinia. cell of Ephesus *circa finem*, and in the coun-
cell of Calchedon *Act 5. Canone vlt.* Moreo-
ver the fathers and all councells doe teach,
that they are excommunicated, and ought to
be counted heretiques, that doe not rest
themselues vpon generall councells, and
therfore all generall councells doe pronounce
Anathema, I meane the sore censure of ex-

Athan in communication against such as doe contra-
epift ad dict the finall decree of generall councells
Episcopos as Athanasius doth wittnesse of the couéll
Afric of Nice, and soe it is in all other councells.
S. Grigor. Grego. Nazianz. doth write when the A-
Nazianz. polinaristes denied that they were not here-
in epiftola tiques, and that they were receaued in a ca-
priori ad tholique councell, laid let them shewe this
Clidaniū. and wee wilbe contented. S. Leo writinge
Leo epift to the emperor Leon said, they ought not to
ad Anas-
zolum. be

be accounted catholique that doe refiste the councell of Calcedon. And soe he writes the like to Anatolius: and S. Basil writes that they ought to be suspected of heresie, that doe cal in question the determination of the councell of Nice. S. Augustine did excuse S. Cyprian of heresie, because noe generall councell defined any thinge to the contrary towchinge the baptisme of heretiques. Also S. Gregorie pronounced excommunicatio against all that would not receaue the decree of generall councells. Constantine the great in his epistle to the churches, called the decree of the councell of Nice, celestiall preceptes. Athanasius also said that the decree of the church was the diuine precept which should remaine for euer. S. Cyrill calles it the diuine, iuste, and holie oracle. S. Leo saith that the Canons thereof, were ordained by the holie ghoast, and that the councell of Calcedon was assembled by the holy spiritt. S. Gregorie also saith that he reuerenceth the first 4. generall councells, as the 4. Euangelistes. Nicholaus the first also saith, that the decrees of generall councells are inspired by the holy ghoast. S. Ambrose doth affirme that wee should rather die, than wee should departe from the definitions of generall councells. I will, saith he, followe the decree of the councell of Nice from the which neither death nor sword shall separat me. S. Hillarie suffered banishment for the

faith

Basil. ep. 78.

Aug. li. 1.
de bap. ca.
18.

Greg. li. 1;
epist. 24.

Apud En-
seb. l. 3. de
vit. Conf.

Atha. ep.
ad Episc.

Africa-
nos.

Cyrill. l. 1.
de trinit.

Leo epist.
53. ad

Anatolius

¶ 54 ad
Marsianus

¶ ep. 37.
ad Leonem.

An. Gre.
lib. 1. ep.

14 Nice.
epist. ad
michael.

Ambros.
epist. 32.

*Hilar. in
fine lib. de
Synod.*
*Victor. in
libris trib.
de per/ee.*
*Vandalic
Hier. lib.
cont. Lu-
ciferanos.*
 faith of the councell of Nice. Victor Afri-
 canus describeth many worthy martires
 which suffred for the decree and definitiōn
 of the faith sett downe and explicated in the
 councell of Nice. S. Hierom also speakeinge
 of Athanasius and S. Hillarie and other holy
 confessors saie. How could they doe any
 thinge against the councell of Nice, for the
 which they suffred banishment.

6. This is proued by reason, for first if
 the generall couccells should err, ther should
 be noe certaine or settled iudgment in the
 church, by which controuersie should be de-
 termined and descided, and by which the
 vnitie and concord of the church should be
 preserued, for which generall councells
 were ordained. Secondly, if there were not
 an infallible iudgment of these generall
 councells, then the Arians had not bene con-
 demned for heretiques for sayinge the coun-
 cell of Nice did erre, nor Macedonius for an
 heretique for sayinge the councell of Chal-
 cedon did err, nor Nestorius for an heretick
 for sayinge the councell of Ephesus did err,
 nor Eutiches for sayinge the councell of Chalcedon did erre. Thirdly, wee should
 haue noe certaintie of many bookees of the
 holie scriptures, as of S. Paule to the He-
 brewes, the 2. epistle of S. Peter, the third
 of S. Iohn S. Iames his epistle, S. Iude and
 the Apocalipes, they beinge called in queſ-
 tion vntill the trueth of them was made
 knownen

knownen by generall councells.

That the catolique church, in those thing shee doth propound to the christians to beleue, whether they be contained in the Scriptures or not, cannot err.

CHAPTER II.

His is proued by scripture, for that the church of Christe is the firmanent and piller of trueth, the spouse of Christe, the holly cittie, a fruitfull vinearde, a highe mounayne, a direct way, the only doue, the kingdome of heauen, the bodie of Christe, and multitude vnto whome the holie ghoaste is promised, is gouerned of Christe beinge her head, and of the holy ghoast beinge her soule, as it is sett downe by S. Paule, saying. *Ephes. 4.*
He gaue him as a head aboue euerie church which is his bodie. And in another place he said, *one head and one spirite,* and he said as the husbād is the head of the wife, soe also Christ is the head of his church, for if the church had bene impeached of error, that imputation should be laide on Christe and the holie ghoaste, therfore Christ did instruct her by his said holie spirite, layinge the spirite of trueth shall teach yow all trueth. Againe wee are *1ob. 16.* bounde vnder paine of excommunication to beleue the church in all things, as may appeare

Ad Tim. 3

Ephes. 5.

Apoca. 21

Psal. 79.

Isa. 2.

Matt. 13.

1. Cor 12.

Ephe. 1.

Mass. 18. appeare by S. Math. If he will not beare the church, let him be vnto you as an ethnick and a publican. Further more wee say, that the church is holie, both in her profession and in the assertion of her faith, therfore christian profession ought to containe nothinge but that which is trewe and holie touching faith. Lastlie, the fathers in all their doubtes and controuersies towching faith and religion, did submitt themselues to the arbitrement of the church which they would not doe if they thought the church did err, for S. Augustine saith, it is an insolent madnesse to dispute against any thinge that the vniuersall church decreede. And in another place he saith. Wee haue the trueth of holy scriptures when wee doe that which pleaseth the vniuersall churche. And our Sauiour saith, whosoeuer heareth yow heareth me &c. whatsoeuer they comaund yow doe it &c.

Aug. ep. 118. & l. 1. contra Crescen. cap. 33.

Luc. 10. Mass. 23.

Whether Catoliques are to be charged with arrogacie, for thinkinge that their church cannot fail.

CHAPTER III.

I. **W**ee ought not to be conuinced of arrogacie to affirme that Christe did not lie when he said, that the gates of hell *Mass. 16.* should not preuaile against his churche. Heauen

Heauen and earth shall passe, but his wordes shall not passe, what woerde but that which is vniuersally preached by the catholique churche, when he faith behold I am with yow to the worldes ende. The spiritt of trueth faileth not for euer, Christ praieth that the faith of Peter shoud never faile, she is his spouse, and the kingdome of heauen, wherfore should shee then faile beinge the piller of truethe? shee cannot faile shee beinge his wife, his doue, his kingdome, his portion, his vinearde, his inheritance, his dwellinge howse, for the which he suffred his passion, he died and shed his pretious blood shee cannot faile.

*Matt. 24.
Matt. 28.
Iob. 14.*

Ephes. 5.

I. Tim. 1.

2. This was a cheefe argument by which S. Chrisostome did proue against the Gentiles, that Christ was God, by reason of his power in settinge foorth his church by poore and simple people, and the continuance thereof in full force and authoritie, notwithstandinge all the power and plotts of Sathan, and all the might and strenght of earthlie potentates, with the imploymet of all their malice and strange pollices which were combined and conioined together for her direction. If S. Chrisostome did proue the diuinitie of Christe by the continuance of his church 400. yeares, how much more *a minori ad maius*, should we proue the diuinitie and power of Christe, not against gentiles as S. Chrisostome did, but against wors

*Contra
Gens.*

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worst infidels, as caluinistes and other hereti-
ques, who with greate malice, and more
cunninge deuises, leooke to ouerthow the
church of God, then all the enemies thereof
as Iewes, Goathes, Hunnes, Gaules, Van-
dals, Sarafins, Longobards, Bolgares, Turcks
and all other infidels, and yet she is preser-
ued now these 1620. yeares, and shall all-
waies continewe in full force & authoritie
to the worldes ende.

Psal. 87. 3. The continewance of godes church,
is sett downe by the prophett. *Disposui testa-
mentum electis meis*, what testament saith S.
Aug. in enarrat ibid. but the newe testa-
ment. I haue sworne vnto my seruant Da-
uid: what is this that God bindeth with an
oath, that the seede of Abraham shall con-
tinewe for euer euer? And soe saint Paule
saith. If yow be of Christ, yow are the seed
of Abraham inheritors of that promise, this
is the church saith saint Augustine not that
fleash of Christ taken of the blessed Virgin,
but all wee that beleue in Christe. And in
another psalme he saith. I will dwell in
thy tabernacle: wherfore S. Augustine saith,
that his church shall not be for a time, but
shall continewe for euer, vnto the ende of
the worlde. And in the 14. our Lord hath
bene mindfull of his testament and of the
word that he commaunded to a thowsand
generations, and giuen to Abraham that
Psal. 14. which he did also swearre vnto Isaac, and
appointed

apointed for a lawe. He said his word should
 neuer passe away, what word, but that
 which did not only continewe duringe the
 Apostles time, but that word and sacrifice
 which shall continewe to the worldes end,
 our Sauiour plainlie declaringe the same, I
 wilbe with yow vnto the worldes ende, as
 S. Leo the first and Leo the second writes.
 Also when S. Paule Ephes. 4. makes men-
 tion of soe manny dignities of ecclesiastical
 order in Christ his churche, as Apostles,
 Prophetts, Euangelists, Pastors and Doc-
 tors, he saith that they should continewe
 to the worldes end, as the Prophett saith.
Deus fundauit eam in eternum. God founded
 the same for euer. I meane his church as S.
 Augustine expoundeth, and this is proued
 by the 91. chapter of Isay, which chapter is
 vnderstoode of the churche of the newe tel-
 lantment, as our Sauiour taughte.

4. The same is also proued by the psal-
 me 88. His throne shalbe like the sunne in
 my presence, and like a perfect Moone for
 euer, and I will put his seate and his throne
 as the day of heauen. Daniell also doth ma-
 nifest the same saying. In the dayes of these
 kingdomes God shall raise vpp the king-
 dome of heauen, which shall neuer be di-
 persed, and his kingdome shall not begiuen
 to another nation. And accordinge to saint
 Luke, of his kingdome there shalbe noe end.
 Moreouer that psalme doth say if her chil-
 dren

Matt. 24.

S. Leo

prins epi.

3¹ ad

Pulcher.

Aug. Leo

1. epist ad

Constan.

August.

Psal. 47.

Luc 4.

Psal. 88.

Daniel. 2.

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dren will offend, and shall not keepe my
lawes and comaundements &c. yet I will
visitt in a rodd their iniquitie and their sin-
nes in scourges, I will not for all that put
away my mercie from the same, which place
saint Cyprian aswell in this psalme as also
in the 2. of Daniell doth expound to be met
of the afflictions and tribulations of the
churche. S. Bernard also, *in illud tenuis eum
nec dimittam*. I held him, and I will not let
him goe &c. neither then, nor after the
christian stocke shall not faile, neither faith
from the worlde, neither charitie from the
churche. Lett all the raginge fire, all the tem-
pestuous waues insult & treate against her,
they shall not caste her downe because she
is builded vpon a firme rocke, and the rocke
is Christe, which neither by the pratinge of
Philosophers, or the cauillation of hereti-
ques, or by the Iworde of persecutors, can
or shalbe seperated.

*In Cant.
Ierm. 79.*

*Illir. Gleſſ.
in Marsh.
cap. 2.*

5. Illiricus a protestant writer saith, that
the trewe church in the middest of all perse-
cutions, destructions of citties, comon weal-
thes and people, is preserued miraculously
by godes ſpeciall protection and assistance.
This is alſo proued by Oecolapadius vpon
Iſay cap. 2. by Melancthone, *in locis commu-
nibus cap. de ecclesia* editione 1561. by Brentius
vpon S. Luc cap. 17. homil. 19. Luth. tomo. 4.
in Iſa. cap. 9. by Bullenger in *Apocali. Cant. 72.*
For the fall and destruction of the church
cannot

cannot be denied, without the deniall of all the articles of our faithe, and fondation of christian religion, the trinitie of God, the incarnation of Christ, his preachinge, his death, his passion, his eternall kingdome and priesthode, and all other misteries of catholique religion. For what ende was his cominge to take flesh by his incarnation, but to ioyne vnto himselfe in an indissoluble knott of mariadge, his churche from which he would neuer be diuorced or seperated? To what end was his preaching, but to erect and establish the same, his passion was to sanctifie it and to leau her an euerlastinge remedie to blott out her sinnes and offences. And I pray yow who is an euerlastinge king that hath not an euerlasting people, obeying him and obseruinge his lawes? how can he be an euerlastinge priest, whose priesthode and sacrifice for soe manny yeares was applied to none, and availed for none? To what purpose was the holie ghoast sent but to remaine with his churche for euer, and to instruct her in all trueth? wherfore to affirme that this church hath failed, is to affirme that Christes prophetts and Apostles are all liers, and all that is written both in the old and newe testament to be fabulous.

*Offe. 2.
Ephes. 5.
Ioh. 17.*

That this Church which shall never be hid, but
remaine visible, is manifest by the parable
of Christe our Lord.

CHAPTER IV.

I. **H**e church of God is called a Barne, in which there is corne and chaffe, a nett in which there is good and badd fishes, a field in which there is cockle and wheate, a banquett at which there are good and badd, a flocke in which there are sheepe and goates, all which doth signifie a visible church, but the inuisible church hath but only the good accordinge to the opinion of the protestants, which is contrarie alwell to the said parables, as to our Sauiours owne wor-

Matt. 13. des laying He will make cleane his barne, the wheate he will gather into his garner, but he will burne the chaffe, with an inextinguisible fire,

Matt. 3. which shall not be vntill the day of iudgmēt. Our Sauiour saith, suffer both of them (I meane the wheate and the cockle) to grow vntill the haruest, which will not be vntill the day of iudgment. For a kingdome must be meant of people that are knownen in the kingdome, but the churche, as before is alleadged, is the kingdome of God, therefore the dwellers thereof must be knownen. S. Augustine doth proue the same lardglie against

against the Donatistes, who said the church perished. O wicked and impudent voice that the church should perish, this they say because they be not in her &c. Our Sauiour did referr vs to the church when he said. *Dic ecclesia*, tell the church, now which way shoulde wee tell the church thereof, without the churche be to be seene? and therfore our Sauiour tooke away all doubt and laid, it is a cittie placed vpon a hill, which shall giue light to the world.

*Ang. in
Psal. 101.
concio. 2.*

2. This is proued by reason, for none can be sauued vntill he enter into the church, of which the arcke of Noe was a figure, & as all perished that did not enter into the arcke, soe they perish also that enter not into the church, but none can enter into the church which he knoweth not, therfore all must perish because they cannot see this churche. The profession of a christian ought to be visible not hidden, therfore the church in which this profession is made, ought to be soe, for it is said, *Whosoeuer shall denie me before men, I will denie him before my father* Roman. 8. Matt. 10. *Who is in heauen.*

3. The comparison brought for the forsakinge the sinagoge of the Iewes, is not a like, for shee was but a figure and a shadow of the holie catholique church, the oracles of the holie prophetts, all the mornefull cries of the blessed Patriarches, all the sacrifices of the Leuitts, all the oblations of the

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Iewes, signified or represented nothinge
else then the cominge of the Messias, at
whose cominge all the other rites and ob-
lations of the sinagoge should haue an end,

Genes. 94.

as it was prophesied: *Quando venerit qui mi-
tendus est, cessabit unctio vestra*, vid. when the
Messias shall come, your vunction, & your sa-
cifice shall cease, which also was prophesied
and foretould by the Patriarch Iacob when
he was dyinge, who hauinge all his childe
about him, laid these wordes. *Non auferetur
sceptrum de Iuda, nec dux de famore eius, donec
veniat qui mittendus est, & ipse erit expectatio
gentium* vid. the scepter shall not be taken from
the tribe of Iuda, nor a captaine from her loynes,
vntill he come which is to be sent, and he shalbe
the expectation of nations. Soe as after the co-
minge of Christe, aswell the seate royall of
the kingdome, as also the legall obserua-
tions of the Iewes, withall their sacrifices
and oblations, were accomplished in the
death of Christe when he said, *consumatum
est*, it is accomplished, and soe instituted a
newe lawe, and founded his church, which
was the seate of Dauid, that was giuen vnto
him, of whome it was said, *he shall raigne
in the house of Iacob for euer, and of his king-
dome there shalbe noe ende*: and that all the
world should imbrace the God of Abrahā,
as it is said by the prophett Elsay. The Prin-
ces of people shalbe gathered together with
the God of Abraham, soe as wee see not
only

Luc. 1.

Damaf. 14

57.

Esa. 6. 5.

Osee. 2.

only the Christiās, but also Turcks and Mo-
res to imbrace the God of Abraham as the
trewe God, of whome it is said also. *I haue
giuen yow a light vnto the nations that yow may
be my saftie vnto the vitter most parte of the world.*

4. Wherfore he hath instituted a newe
sacrifice by which his honnor should be
vphoulden, and by which his name should
be glorified, which accordinge to the pro-
phesie of Malachias, should be the trewe ob-
lation that should be offred vnto him for
euer and in all places of the world: this was
not meant of the sacrifice of the old lawe,
for that could not be offred but at Ierusalem
as the holie scriptures wittnesse, and ther-
fore it is meant of the blessed sacrifice of the
Masse, which shalbe offred for euer in the
churche of God, for the which Christ hath
instituted and ordained priestes which shall
offer sacrifice vnto the eternall father, accord-
inge to the institution of Christe and pro-
phesie of Malachias, and therfore S. Augu-
stine, *lib. de vniuersitate ecclesie cap. 12. 13. de ciuitate lib.*
*20. cap. 8. & Psal. 85. ad illud tu solus Deus magnus. Psal. 70. affirmeth the to denie Christ and to robb him of his glorie and inheri-
tance bought with his blood, which teach that his church may faile or perish, and S. Ierom refuteth the same wicked heresie in the Luciferans, prouinge against them that they make God subiect to the diuill, a poore miserable Christ, that imagine that the*

Malac. 1.

*Dialog. ad
Lucif. c. 6.*

406 Lib. VII. *The Theater of Catholick church may either perish or be driven to any corner of the worlde.*

4. And although the *Sacraments, ceremonies, and the legall obseruations of the Iewes did faile, because it is said, the lawe, and the prophetts were vnto Iohn, yet notwithstandinge the church of Christ did not faile, which was collected and composed of both the nations, I meane Iewes and Gentiles, as S.Paule doth wittnesse in many places, that the first fruictes of the holie ghoaste, and the first christians were the Apostles which were Iewes, therfore the churche of the Iewes did not faile so as that none of them did remaine therin as the said Apostle proues. Hath God (saith he) rejected his people? God forbid for I am an Israelite and of the seede of Abraham and of the tribe Beniamine, for God did not cast of his people. The glosse vpon this place saith, that the Iewes are not infidels altogether, and soe God did repell the in parte, but not in whole, because he hath not rejected me and others that are predestinated, thus farr the glosse. For he rejected the howse of Saule, but not of Dauid, vnto whome in reward of the ardent desire and fervent devotion that he had to bulde a temple for godes glorie, he promised that he would build for Dauid an euerlasting kingdome, and a perpetuall howse from whome he should neuer take away his mercie, for which he made the 88. psalme wherin he confirmed*

Whether that papistes doe amisse, in hauinge their churches and monasteries soe sumptuous, their alters and ornamenteries soe riche, and ecclesiasticall possessions soe great, the poore wanting the same.

CHAPTER I.

1. **W**HATSOEVER is giuen to Christ's church, is giuen in his honor that suffered for the said church, beinge his spouse, his portion &c. for as our Sauour saith. *Beatus est dare quam accipere;* It is better to giue then to take, and noe maruaile that christians should giue vnto God some parte of his owne, as the prophett saith: what shall I giue vnto him that giues vnto me all things? I pray you tell me, whether it be a greater offence to robb and ouerthrowe the kinges howse, and to spoile his subiects of their goodes, deprive them of their liues and to comitt all other outragious factes vpon them, then to build the sanie, maintaine and enrich the same, to bestowe lardglie vpon his seruaunts, to defend and protect them &c? Tell me I pracie you whether Salomon that built the temple of Ierusalem soe sumptuously, and which by the riches thereof

408. Lib. VIII. *The Theate of Catholick*
was most famous through out the world,
was more offensive vnto God for soe doing,
then Nabuchodonosor kinge of Babilon,
and Antiochus Epiphanes, which were not
contented to ranfacke and spoile that wor-
thie temple, cast downe the pillers, take
away the golden alter and candlesticks, and
all other sacred vessells or religious orna-
mentes, but also defiled the same and pro-
hibited any oblatiō or sacrifice to be offered
therin? For this cause these two tirants doe
represent the diuill, and Salomon is a figure
of Christe. And if Salomon was soecomend-
ed in holie Icriptures for buildinge the
said Temple for the sinagoge, how much
more christiā princes for buildinge churches
for Iesus Christe.

2. I priae you tell me also, whether
Constantine the great, merited more before
God & the world, for buildinge soe many
churches vpon his owne charges, and for
augmentinge and enrichinge the patrimony
of Christe, then kinge Henrie the 8. that
did cast and pull downe soe many churches,
monasteries and chapples, and did disolute
soe manny Religious howses, robbed them
of all their sacred ornaments, and by soe
doinge, spoyled God of his patrimonie?
Yow saie that whatlesuer kinge Henrie the
8. did, was donn for the relief of the poore
and the ease of his subiects to be freed from
subsidies and impositions, as was related in
that

that verie parleamēt, wherin monasteries & churches were surprised, and religion profaned. And therfore it was added in the said parliament, that the truly poore of the kingdome perished, and that Abbey Lubbers (for soe they called religious persons) did possesse their liinges. To this effect there was a supplicatiō exhibited to the kinge against Bishoppes, Abottes, Prioress, Deacons, Archdeacons, suffragans & priestes in forme following &c. What tyrāt euer oppressed the people like this cruel & vēgeable generation? Before these came there were but fewe theues, yea thefte was at that tyme soe rare, that Cæsar was not compelled to make penaltie of death vpon felonie as your grace may wel perceave in his institutes: ther was also at that time but fewe poore people, and yet they did not begge, but there was giue them enoughe vnasked. Wherfore if your grace will build a sure hospitall that neuer shall faile to reliue vs all your poore beades men, take from them al these thinges, set these sturdy boubies abroad in the world to get the wiues of their owne, to get their liinge with their labour in the twette of their browes accordinge to Gene. 1. Tie all idle theues to the cartes to be whipped naked about euerie markett towne, that they by their importunat begginge take not away the allmesse that the good christian people do giue, then shall alwell the number of

our

410 Lib. VIII. *The Theater of Catholick*
our foresaid mounsterous sorte , as of the
baudes, hoores, thecues and idle people de-
crease, then shal these great yearly exactions
cease, then shall all your people encrease in
wealthe &c. these are sett downe in Iohn
Fox, his *Chronicles*. Iudas in like manner
(when the deuout wooman Marie Magdalé
anointed Christs feete with a moste pre-
tious ointment) did saie, *vt quid perditio hac*,
what destruction is this , had it not bene
better, said he , that this had bene sold and
giuen vnto the poore? our Sauiour aun-
swered, let her alone, and added moreouer,
that in what place so euer of the world his
gospell should be read, her deuotion should
be comended . And as Iudas herin did not
care for the poore , as the scripture repor-
teth, but hopinge it should retourne to him-
selfe: soe perleament protestants did not
care for the poore, but all their drifte was
to haue the liuinges and treasures of the
churches themselues, as itt fell out.

3. I prae you tell me, whether the poore
were better and more reliued , or the sub-
iects more eased of subsidies and impositiōs
before the suppression of the church , or af-
ter? Doctor Sanders writes, that England
was neuer troubled with greater imposi-
tiōs & subsidies then it was in the later daies
of kinge Henry the 8. nor any kinge in eng-
land had lesse treasure in his cofers then he
at his deathe. And as for the poore people
it is

it is manifest, that they haue lesse releefe
now then euer they had. I am sure there are
not 300. persons relieved by all the churche
liuinges of England, and Ireland beinge in
those mens handes which haue as little cha-
ritie towafdes God, and pittie towardes the
poore, as they haue remorse of conscience
to keepe them, or morall honestie to be-
towe them. And as for other ecclesiasticall
dignities and spirituall benefices out of
which the greatest liuely hoode shoule be
deducted, they saie. *Non sufficit nobis & vobis:*
wee haue not inoughe our selues, much lesse
will wee imparte any thinge vnto others,
hauinge such a diluge of chitts and childeř,
with which the countreyes of this ghosspell
doe abouđ, that S. Paule shoule not bragge
nor glorie more for begettinge children, *per*
euangelium, by the golpell of Christe, then
they by their voluptuous gospell. And soe
eche of them maie saie. *Genui vos per euang-*
elium. I haue begotten yow by the gospel,
but I would to God they had gotten them
spiritually as S. Paule did, and not carnallie
as they doe, whose voluptuous golpell is.
Crescere, & multiplicare ex sanguinibus, aut ex
voluntate carnis, sed non ex Deo nati sunt. By
filthie concupisience accordinge to the will
of the flesh, but are not borne of God,
whose vnhappy and wofull ofspringe, did
robb Christ of his patrimony, and did not
onlie destroie the ecclesiasticall state of his
church,

412 Lib. VIII. *The Theater of Catholick*
church, but also haue almost brought to
ruine the ciuill, and temporall state : hauing
made their inundation (with which all En-
gland and Irelād are so ouerwhelmed) into
their neighbours possessions and territories,
that the boundes and banckes of these coun-
tries are not able to resiste their violent ir-
ruptions, neither yet a meane contment is
not able to conteine the confused and di-
sorderd multitude of their issue ; soe as if
England either by conquest, or some other
course doe not appoint their habitation, and
dwellinge place in some other countrie, as
Virginia or Guiana, or else where, the king-
dome of great Brittanie and poore Ireland,
shall feele the smarte, and especially the no-
bilitie and cheefest, into whome they prie
daylie, seekinge by all dishonest courses to
intrude into their landes and liuinges, as
they haue donn alreadie by suppreisinge
them in all those countries where this gol-
pel tooke footing, for I dare say and boldly
affirme, that these gospellers haue putt
downe and surprised as many howses of
noble men and gentlemen, as monasteries
and churches, but it is the iust iudgment of
God that these potentats, and great people
should feele their greatest smarte, by whom
they were sollicited, defended, and protec-
ted in this their newe gospell. And that for
two causes vid. libertie to liue dissolutelie
without controllment of their spirituall
pastors,

pastors, and couetousnes with greedie desire to possesse and enioye the churche liuinges, which sorte of people, for that they contemne all spirituall power or iurisdiction, which the church ought to haue ouer them, as the spiritt ouer the flesh, did easilie yeald to any heretique impugninge and resistinge this spirituall power, and takinge away all ecclesiasticall discipline, and spirituall correction, and soe they gaue them full scope to all abominable riotousnes, and wan-ton dissolution.

4. But to retourne to my purpose, that God is not displeased nor good Christians offended for buildinge churches and monasteries, or other religious howses for his seruice, nor the poore hindered of their releefe for anny charitable oblations, or donations that the deuout christians doe bestow on the church, but rather God much pleased therby and the poore releued. First, Dauid for hauninge a desire to build a temple for Godes honor, was rewarded with and euerlastinge howse and a perpetuall kingdome. Iacob but only for consecrating a stome to godes glorie, it was said vnto him, I will cause thee to encrease and multiplie. The englishmen vpon their first cominge to Irelande vnder kinge henrie the 2. dedicated to the seruice of God, the first land they tooke which was in the countie of Wexford, and made two famous monasteries,

2 Reg. 7.
Genes.

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teries*, as Donbroyd and Tentarom of the
order of S. Bernard, and haue endued the
with great and ample possessions, as also
many churches in that countie, and in euery
place where they came, which was noe
Imale cause, they had such good successe in
their enterprise. Henry the 5. before he tooke
the warres of Fraunce in hand, builded two
famous monasteries by Richmounde, one of
the order of Carthusians, and the other of
Sion Nunes, of the order of S. Bride, eche
monasterie standes one againte the other,
and the riuier of Themes betwixt them,
which he dedicated to the seruice of God,
whom they praised with celestiall alleluias
as diuine praises which were never omitted
either by day or by night, soe that when
thone would make an end, the other would
beginn, the bells giuinge them notice ther-
of. Therfore God did prosper him soe well
in those warres, that he brought almost all
France to his subiection, and his sonne
kinge Henry the 6. was crowned kinge of
Fraunce at Paris, beinge but xi. yeares of
age. Yea I could recken more then a thow-
sand examples of the like subiecte.

5. And, for the releefe of the poore, as
the pretious ointment that Marie Magda-
len bought for our Sauiours feete, was not
a hinderance for the poore: soe whatsoeuer
is giuen to further his seruice, doth rather
further then hinder them. Is there anie
cou-

country in Europe more charitable to the poore, and more liberal to godes seruants, and all other ecclesiasticall persons then Spaine, and yet noe countrie more sumptuous and costlie in their churches, and more deuoute and lesse sparing of any thinge they haue for the settinge foorth of godes glorie, for adorninge churches and monasteries with all ornaments, and implements pertaininge therunto? Is there anie country in the world that can shewe such hospitalles in all citties, townes, villadges, and hamblets for the cure of the sicke, and for the releefe of pilgrymes and strangers, such colledges for poore virgins that be depriued of parents and frindes, where they be kept and brought vpp in all honest and godly education, befittinge gentle women vntill they be married vpon the cost and chardges of the colledge, in euerie cittie or great towne in Spaine such confraternities being erected for all workes of mercie, by which meanes all sortes of distressed persons are reliued: soe many hospitalities for cast children, for whome they haue nurses to giue them sucke vpon the hospitalles charges, which also giues releefe vnto them vntill they be able to helpe themselues. Soe manny colledges for orphanes, soe manny vniversities for schollers, as noe countrie can shewe soe manny, hauinge 24. vniversities, and so manny howses of mercie, that I dare

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dare saye that the howse of mercy of Lis-
borne, doth more workes of charitie, and
sustaines more poore people, and marryes
more virgins for godes sake, then all the
protestante countries in Europe.

Act. c. 5.

6. To conclude, England and Ireland
cannot denie, but there was better prouision
for the poore, before the church was
destroyed then after, and that the most
parte of all colleges and hospitalles were
builded by church men themselues. Did
not the faithfull bringe all their goodes
vnto the Apostles, to be disposed accord-
inge to their charitie? S. Paule likewisedid
receave the offinges of the faithfull. I re-
quire, saith he, the fruite of your deuotion,
for whatsoeuer is bestowed vpon the
church, the poore are againe releued ther-
by. And as S. Hierom saith: *Quod clericorum
est, totum illud pauperum est.*

*Of the vnbappie endes and other punishments,
by whiche God doth chastice those that
presume to robb Churches, or otherwise to pro-
phane and abuse sacred things.*

CHAPTER II.

*Joseph an-
sig lib. 15.
cap. 8. &
12.*



Osephus doth register the modest
behauiour of Gn. Pompey, towardes
the church of Hierusalem, and
also the couetousnes of Marcus
Crassus,

Crassus, by which he robbed the same, who was punished by God, he beinge slaine, and all his great armye ouerthrownen by the Parthians, and that most miserably. And although thorough necessitie kinge Herod did open the sepulcher of kinge Dauid, thin-
king therby to haue great treasures, the said Ioseph saith that he was attached with great calamities for his presumption. In the ho-
lie scriptures wee read, that Nabuchodono-
for kinge of the Assirians did robb the tem-
ple of God, and afterwardes was transfor-
med into a beaste, and his sonne Balthazar
for prophaninge the holie vessells that his
Father brought from the temple of Hieru-
salem, was slaine by his enemies, and the
kingdome taken and possessed by them.
Kinge Antiochus was eaten by wormes for
doinge the like. The treasure and goulden
vessells brought by Titus out of Hierusalē,
and by Gentericus kinge of the Vandalles,
brought oute of Rome vnto Affrique a-
mongest other spoyles, and beinge tost to
and fro through the handes of manny
kinges, aswell Romaines as Vandalls, none
that euer possessed them escaped an omi-
nus end, neyther the wrath of God surceas-
ed, vntill the kingdome of the Vandalls
beinge vtterly destroyed by Belisarius (who
tooke in a most bloody battle the last kinge
of them called Gibnier) by the comaunde-
ment of the Emperor Iustinian, they were

*Daniel. c. 1.**Daniel. 5.*

418 Lib. VIII. *The Theater of Catholick*
sent backe againe to Hierusalem , hauinge
giuen a sore blowe to all such as polluted
their handes withall.

Act. 5.

2. In the actes of the Apostles wee read,
the miserable death of Ananias and Saphira,
not for robbing the goodes which others
had giuen to the churche, but for keepinge
with themselues parte of that which once
they offered vnto God, wherfore (said S.
Peter vnto them) did Sathan tempt yow,
to lie against the holie ghoaste , and to de-
ceave vs of parte of the land you sould? was
it not in your powre not to sell it, for herin
you haue not deceaued men but God? and
soe both man and wife fell downe dead
at his feete. To giue vs to vnderstand, what
accompn wee must giue vnto God of anny
thinge that is once consecrated vnto him.
And therfore Alarius kinge of the Goathes,
when he tooke Rome, commaunded vnder
great penalties, that none of his soldiours
should robbe any church, neithertouch any
thinge that was in them sayinge, that his
quarell was against man and not against
God, neither against his Saincts. Also A cer-
taine gentleman of the Goathes tooke a vir-
gine that was consecrated vnto God , in
the church of S. Peter, and vsinge great force
and violence to gett of her the golden ves-
sells and churche stufte that was consecrated
to Gods seruice , she said that those were
the goodes of the Apostle S. Peter , and as
for

for her parte shee was not able to defend them. The said Goath beinge astonished at the virgins resolute behauour, did forbeare to lay violent handes, either vpon the virgine, or vpon those consecrated vessells: for the said kinge comaundered, as *Paulus Orosius* writeth, that his souldiors should carrie vppon their owne backs those holie vessells with all other thinges pertayninge to the church, and as manny Christians as should followe them, should not be touched.

*Paulus
Orosius.*

3. The ecclesiastical histories are full of the like examples, yea the verie gentiles did containe themselues from spoilinge religious people or robbinge churches, not so much for any deuotion, but for verie feare of the wrath of God, whose greeuous punishmentes was by them experienced vppon others for attemptinge the like sacrilege. Iulian the vnkle of Iulian Emperor the Apostle, did committ a wicked robberye vpon the church of Antioch, and did mingle the holly vessels with the plate of his Nephewes, & was therfore chastised by God publikely for the same, for his entralles putrified his body was tormented with such horrible vlcers, and filthie botches, out of which there came, vglie wormes which gnawed and consumed his carcasse, by which he was exhausted and eaten, and soe ended most miserablie. Fælix Iulians threasurer and companion in the robberie

420 Lib. VIII. *The Theater of Catholick*
aforesaid, died vomittinge all his blood
out of his mouthe. Mauricius Cartularius
did persuade Isacius, who was the Exarcke
of Italie for the Emperor Heraclius, that
he should robbe the church of Rome, which
he did, & not longe after the said Mauricius
was emprisoned by the said Exarcke where
he died most miserably: & the said Isacius
died vpon the suddaine within a little after,
as Carolus Sigonius doth write. Leo the 4.
Emperor of Constantinople, tooke away a
Cowne of gould verie richewhich the Em-
peror Mauritius did offer vnto the church of
Sainte Sophia, in which cowne there was
amoungst other pretious stones, a carbuncle
of inestimable valoure; and puttinge the
same vpon his head, presentlie there grewe
bift li. 18. vpon him an in apostume of which he died,
cap. 4. 2. which was called the carbuncle.

Nic. e.
in chroni-
co ducis
Banaria.

4. S. Gregorie Turonensis writeth in
his historie, that certeine soldiers who did
robbe the church of S. Vincent of the citie
of Agence, were soe chastised of God, that
one of them had his hand burned: into the
other the diuill did enter, by which he was
tornein peeces cryinge vnto the Sainct: the
other did kill himselfe by his owne proper
handes. Trithemius doth declare, that it
was reuealed vnto him, that Dagobert king
of Fraunce, for usurpinge the goodes of the
church, was accused before the throne of
God, and that Charles Martell a captaine
of

of great vallor, father of kinge Pepine, and
vnkle vnto Charles the great, was also con- *Paul.*
demned for the same, and that S. Eucherius *semil. l. 2.*
Bishopp of Orleans did comaund, that his
sepulcher should be opened, and that no-
thinge was found in it, but a most vgly
serpent of strange bignes. Peter the 4. king *Zurisato-*
of Aragon, died within 4. dayes after he *mo annal.*
had abused the picture of holie Tecla. *Vr- cap. 39.*
raca the Queene of Spaine had her belly
burste, and so came to a badd end for rob-
binge of churches. Alzialpus kinge of the
Longobardes, and Fredericke the Emperor,
came likewise to a bad end, for robbing *De regib.*
of churches. Francis Tarasa writeth, that *Hispanie*
when Gundericus tooke Siuill and intended *in Hono.*
also to spoile the churches thereof, that the
diuill did possesse him, and so he died mis-
erably. S. Isidor writeth, that Agila kinge
of the Goathes, did prophane the temple of
S. Acisclo martyr, where his bodie was,
and that he made of the church a stable for
his horses, wherupon his armie was ouer-
thrown by those of Cordima, and that he
fled himselfe to Merida, and was slaine by
his owne seruauntes. In the life of the S. *Surius so-*
Astregisill Bishopp of Burgis in Fraunce, *mo 3.*
wee read strange punishmentes vpon those
that robbed godes churche, and prophaned
his monasterie.

5. When Philipp kinge of Fraunce in *Zurisato-*
his warres againste Peter kinge of Aragon *annal. l.*
4. c. 69.

422 Lib. VIII. *The Theater of Catholick*
tooke the cittie of Giron, and his soldiours
prophaned the churches thereof, and robbed
the sepulcher of S. Narciscus patrone of
that cittie: out of that sepulcher there did
issue such swarmes of flees and froggs of
wonderfull greatnes, which so flew vpon
the souldiours and vpon their horsses, that
that there died within fewe dayes after
40000. French men and more. And the said
kinge Peter in a letter written to Sanchius
kinge of Castile, did certifie that there
died 40000. horsses, and the kinge himselfe
died shortlie after in Perpinian: soe as the
38. *Mart.* prouerbe grewe in that countrie, *of the flies*
of S. Narcisus as Cæsar Baronius notes vpon
the Martirologe of Rome.

6. In the yeare of our Lord 1414. when
the French armie tooke the cittie of Suesson,
which belonged vnto Iohn Duke of Bur-
gundie and earle of Flanders, and propha-
ned the church of S. Chrispine and Chris-
pinian, whose bodies are reuerenced in that
cittie, the next yeare after beinge the verie
daie of those Sanctes, the selfe same armie
which was both puissant and great, in which
all the nobilitie of Fraunce were, was van-
quished, torne and altogether destroied by
the english armie, which was but as it were
a handfull in respect of the great multitude
of the French, which the daie before refu-
sed to graunt any reasonable composition
vnto the said english, and this was the iuste
judge-

judgment of God, inflicted vpon them by the intercession of thole blessed Martyres, whose church they had defiled.

7. The Earle of Tiron's soldiours, did robbe and spoile the monasterie of Timn-lage, and Kilcrea, and prophaned other churches cominge to releue the Spaniardes, that were compassed about (they beinge within Kinsale) by the english armie, consistinge for the moste parte of Irish catholique souldiours, the english beinge altogether (sauinge a verie fewe) consumed through famine and cold, beinge not able to indure the toile and labour of so vnseasonable a winter campe. Yet Tiron's company exceeding the other in multitude of people, and euer before that time terrible to the english, by reason of soe many great ouerthrowes giuen vnto them, were brocken and put to flight, by a fewe horsmen that issued out of the englishe campe: beinge therunto sollicited and procured by the earle of Clenricard an Irishe earle then in the english campe. Wherfore the said earle of Tiron retourninge from that ouerthrowe said, that it was the vengeance of the mighty hand of God, and his most iust iudgment, which ought to be executed vpon such wicked and sacrilegious soldiours, that perpetrated and committed such outrage vpon sacred places.

8. Doctor Owen Hegan, that permitted

424 Lib. VIII. *The Theater of Catholick*
or rather wtiled certaine soldiours of the
Clencarties (beinge then in open hosti-
lirie in the weaste parte of Mounster against
Queene Elizabeth) to robbe a certaine
Church, into which the poore people of
the counteie sent their goodes, hopinge to
find a safe sanctuarie therin, and within a sea-
night afterwardes, his owne brother, who
was one of the Queenes subiects, was
slaine by the verie same people vnto whome
he gaue leaue to spoile the said Church, and
alsoe within one moneth himselfe was
slaine, and another priest with him, not
by the English, but by Irish subiects: soe as
there is noe acceptiōn of persons with God,
who beinge an indifferent and iust iudge,
doth giue to euerie one according to his
workes, whether they be good or badd, let
noe man therfore say he is a priest, or a ca-
tholique, to collour and cloake therby his
scandalous actions, who of all men ought
to shunn scandall, and the occasion thereof.
Truly I haue found by certaine relation, that
the Irishmen neuer spared noe church,
monasterie, or anny sanctuarie in their last
commotions and insurrections, and that
therfore such as haue bene noted to defile
and spoile such places, did not escape a mi-
serable end, shorthly after the sacrilegious
acts was committed.

9. Wee knowe that spirituall benefices
and other ecclesiasticall dignities were not
bestowed

bestowed vpo the worthieste for learning, or more vertuous of life, but vpon thoſe that were vpholden and defended by the ſtrongeſt faction of the nobilitie there, ſoe as fewe came in at the right doore like trewe paſtors, but like theeuſe in at the backe doore, ſoe as that kingdome was ſubieſt to this abuse & conuſion in S. Maſachias his time, as S. Bernar daſayes, who beinge made Biſhopp of Downe & Conor in Ulſter by the ſea aþoſtoliue, beinge ſoe holiue, and learned as the ſaid S. Bernar was, ſayes he was banished from Ulſter by the Neales, to haue that dignitie for one of their owne familie, and who did entermiddle more in this buſines, then the Ge‐raldines of Mounſter? who by the ſword defended and vſurped the eccleſiaſticall ſu‐premacie, noe otherwiſe then kinge Henry the 8. diſ, and two of his chiſten, althoſh they haue not don it by parlement as the other diſ yet by the ſword, they haue done it: ſoe as the ouerthowye of that howſe, & of other great howſes may be ascribed vnto the couetouſe deſire they had of the liuings of the Churche, and the little regard they had to churchmen, and churches, or any other place, though neuer ſoe ſacred. Yea ſometymes they would not ſpare their competitors at the verie alter, which in manny places they polluted with their blood.

*Geneb. in
Cbro. An-
no 988.
Anno in-
vis.*

10. The french histories doe write, that this was the cauile also, that tooke away the crowne of Fraunce from the lineage of Clo-doueus, which was the firste Christian king of Fraunce, beinge conuerted vnto the faith of Christe, by the praiers and deuotion of his most vertuous Queene Clothilda which was passed ouer vnto Charles the great, and also after the line of Charles the great, were careles of their dutie to God and his church, God tooke the crowne from them also, & gaue it vnto Hue Capè, and to those of his howse.

A prosecution of the last Chapter.

CHAPTER III.

*De mira-
bilibus 2.
Cap. 1.*

1. **W**E should neuer make an end if wee should register soe manny examples as doe daily occurre in this matter. Petrus Cluniacensis, who ~~had~~ liued in the same time with S. Bernard, a most holie man, and therfore called in his life time Peter the venerable, said that there was a certaine Earle in Macon a cittie in Fraunce not far from Leon, who vsurped the liuinges of the church, and persecuted church men. This man beinge feastinge one time with his frindes in his pallace, there started vp a gentleman of that maiesticall conte-nance

nance that he put all the guestes, in great feare that were with him, and with a terrible voice and dreadfull aspect, comaunded the earle to followe him, and that with such maiestie that he could not otherwise choose. Comming to the gate, there was a mightie horse prepared for him, and he was compelled to mounte vpp a horsebacke, and presently the horse did fly vpp into the skies, and the miserable earle cryinge most pittifullie, vanished away with the horse. Those that were within the pallace, durst not to goe foorth, but shutt the gates out of which the miserable earle was carried away by the diuill.

2. Paulus Emilius a diligent historiographer of the matters of Fraunce, doth note the like accident of a certaine Earle called Willian, a great persecutor of the church, who beinge also at a great feast, accompanied with other great carles, was comaunded by one that was at the gate to goe foorth, and soe risinge from the table went foorth to knowe what he was, where he met with one a horsebacke which tooke him away, and did neuer appeare any more. He added moreouer, that in the very same place the Earle of Niuers, a great perfecutor of the immunitiess of the church, was serued in the like maner. The kinge of Aragon called Sanchius through extreame necessity was forced to make vse of the church li-
wingea

428 Lib. VIII. *The Theater of Catholick
uinges of his kingdome in his warres a-
gainst the Moores, and although it was for
the defense of Catholique Religion, yet he
made restitution of all that he had so too-
ken from the Church. Many good authours
doe note and obserue, that the church li-
uinges never profittes any, and that they
doe not only succede bad with them that
take them, but also consume and destroye
their temporall possessions withall; for like
as the mothes, the rust, or the canker, con-
sumes the wood, the cloath, the iron, and
the fleashe that ingenders them, and euen
as the feathers of the Eagle beinge ioyned
with the feathers of any other, consumes
and spilles them; soe church liuinges wrong-
fully detayned, or violently taken from
the church, consumes and ouerthrowes the
temporal estate vnto which they are vnlaw-
fullye ioyned and annexed.*

3. This England, France, and Ireland
may testifie, for France enioyed but smale
quietnes since Clement the 7. annexed vnto
the crowne of France by the procuremēt
of Francis the firste (when the said Clement
married his Neece called Catherina de Me-
dicis vnto Henry the 2. Dauphine of France
at Marcellis) all the promotions and dona-
tions of church liuinges vnder the crowne
of France; And as for him that sought it, or
by what meanes it was giuen, I leaue that
to the French historiographers; yet wee
knowe

knowe that he and all his issue, lived and ended most miserably, their kingdome and state was most pittifullly broken with soe manny bloody garboiles, all the nobilitie consumed and exhausted with soe mannie cruell battles & ouerthrowes, so many rich townes and citties ransaked, soe many countries and prouinces vtterly destroied, soe many churches and monasteries dissolued, and cast downe, soe many religious people murthered, and soe many sacred virgins deflowered and rauished: soe as France through heresie (which by this donation crept into it) was a spectacle of all miserie, famine, pestilence, warres, vprores, & cōbustions to all other nations. And although the said Henry the 2. had 6. sonnes whereof 3. of the were kinges, yet all died without yssue, and not one of that race is left aliue: and soe, the lyne of the howse of Valois, in whome the crowne of France continewed the space of 260. yeares, is altogether extinguished, and the crowne came to the howse of Burbon, their auncient and implacable enemies, and nowe succedinge them in the crowne and kingdome. Henry the 8. not by any grant or indulgence of the Pope, but by force and feare of violent lawes, made and devised by him (leacherie and couetousnes intisinge him therunto) tooke vnto himself a spiritual iurisdiction, and besides suppressed & cast downe all the monasteries; who, although

450 Lib. VIII. The Theater of Catholick
although he had six wiues, and left behinde
him, one sonne, and 2. daughters yet now
there is none liuinge nor any of their lyne or
race, man or woman now extant.

4. And as for the nobilitie of England,
and Irelande, which were instruments
more ready to serue the kinges humour,
then to please God, they be all for the most
parte extinguished of whose discent or race
one amoungest 20. is not to be seene this
daie to possesse their ancestors liuinges, vnto
whose patrimonie others crept in and
succeeded, some perhappes being their mort-
tall enemies. The Duke of Norfolque, and
the earle of Arundell were the cheefest ins-
truments that Queene Elizabeth had in the
first parlement shée assembled, to putt
downe the church, and to drawe all spiri-
tuall iurisdiction vnto her selfe, hopinge
that by this seruice the one should be con-
tracted with her in mariage, the other
should be in extraordinarie fauor with her,
I would they had taken S. Paules aduise.
Oportet obedire Deo magis quam hominibus.
Wee ought to obey God more then men,
or the prophet his caueat, *maledictus qui con-
fidit in homine*, cursed is he that trusteth
in man. This Duke (as a certaine graue
matrone prophesied and rould him to his
face cominge from the parlement, that he
should lose his head by her, whome to
please he did displease God, and made ship-
wreake

*Selfe
Anglie.*

wreake of his religion) was condemned and put to death for highe treason against the Queene at Tower hill in London, and his eldest sonne the earle of Arundell after beinge condemned and arrayned, after much mourninge and longe imprisonment, died in the Tower of London. And the other Earle of Arundell died without yssue male of his bodie, and it is thought if he had liued any longe time, he should haue tasted of the same cuppe with the other.

5. The Earle of Ormond, which was the onlie instrument for Queene Elizabeth in Ireland to strengthen the voices of the parliament, for her spirituall supremacie, as yet liuinge, is deprived of his sight, and of his only sonne, and the only ioy and felicitie he had in this world: and of his end wee knowe not, but wee knowe he hath church liinges, and wee are certaine that who hath them vnlawfully shall neuer thriue the better. And therfore Charles the 7. kinge of France beinge in great wāt of mony through the warres he had with the English about the dukedom of Normandie, of which the quiett state of his kingdome depended, would not make vse of the tithes of his kingdome, beinge therunto moued by a great prelate, for that he knewe they would not succeede well with him. Offorius in the historie of the kinge of Portingall Emanuell, writeth, that the Pope dispensed with him

432 Lib. VIII. *The Theater of Catbolick*
him for the tithes of his country towardses
his warres in Africke, and hauinge perceau-
ued that he had not soe good successe as be-
fore the takinge of them into his handes,
he determined with himselfe, not to make
any more vse of them. God would not haue
thinges dedicated to his honor to be trans-
ferred to any prophane vse, vpon anny
pretence whatsoeuer. And for that Nic-
ophorus Phocas Emperor, made a lawe, by
which he reuoked and called backe all
lawes that were made in fauor of churchme,
for that they had such ample patrimonie,
and that the poore, as he alleadged was not
releueued, nor the soldiers had wherwith to

*Lib. i. in Cate. The Emperor Basilius did repeale that
in Confis. statute, by another lawe by these wordes.
69. oris. 4. v.*

Understandinge that the lawe of Nicopho-
rus made (after that he vsurped the em-
pire) against the church and church liuings,
was the only cause and offspring of all our
mischeefe and present callamities, for that
lawe was not only don in preuidice of the
honor of God, and seinge wee finde by
experience to our great greefe, that nothing
succeedeth well with vs, neither did wee
want continuall callamities after the ma-
kinge thereof, therfore wee comaunde that
it shall cease, and be of noe force, nor anny
other lawe against the church.

6. In like manner Alexis Comnenus
Empe-

Emperor of Constantinople, besides that he made streight lawes against those that v-
surped anny thinge consecrated vnto God,
to declare his greater deuotion, he in the
golden bull added these wordes. If euer
hereafter (O Lord God) anny shalbe soe
maliparte or soe presumptuous, as to take
anny thinge that is alreadie consecrated to
God, or hereafter shalbe dedicated to his
holie church, let such an one neuer enioye
the cleere lighte of thy vision, neither the
light of the sonne that giues lighte in the
morninge, neither thy aide or protexion,
but euermore let him be despised and for-
saken of thee. The same malediction in sub-
stance, the Queene Theodolenda did giue
vnto all those, that would vsurpe the goodes
and landes which shee did giue and bestow
vpon the church of S. John Baptiste in the
cittie of Moutia, as Paulus Diaconus doth
write. The like malediction other Princes
haue cast foorth vpon those that would
frustrate their godly endeuours, for that they
feared that one time or another, the greedy
desire and couetuousnes of wicked people,
would breake all bondes of godes lawes
and religion.

7. Allas how manny maledictions were
cast vpon the protestants, for comittinge
sacriledge and for robbing of churches? as
that of Corronell Randale, and 500. English
soldiers, withall their munition and vi-

E s tualls,

Lib. 4. c. 7.
de gest.
Longobaru-
dorum.

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tualls, which were blowen vpp into the ayre
by their owne pouder by an extraordinarie
accident of a Woulfe who rann with a fire
taile into the church of Derrie in Vulfster,
which by the said Randall was polluted, all
which in a moment did perishe with a shipp
that was at anker by the said church
Anno Domini 1565. Also of one Sentleger
beinge master of the mint that was at
Rosse in Ireland, in the monasterie of S.
Francis in kinge Edwardes dayes, who for
that the workmen told him that they were
beaten by S. Francis euerie night, went
himselfe of meere presumption vnto the
said monasterie to lodge: the verie first night
he went thither, he was soe assaulted, that
he rann madd, and rann headloung that
verie nighte into the riuier and drowned
himselfe, and his carcase was found dead
vpon the sand that morninge. In the war-
res of Garret Earle of Desmonde the English
garrison that was at Yonghull, a port towne
in the prouince of Mounster, in their sally
foorth vpon the enemies, went to a cer-
taine monasterie called Melanie, which is
scituated in an Iland, and in the riuier of that
towne called the broade water, one cap-
taine Peers, beinge the leader of that garri-
son, caused a fire to be made, and one of his
companie called Bluett an Irishman and na-
tive of Yonghull making fire of the image
of that Saint called Melanye, vpon the
sudden

suddaine fell madd, and died within 3. dayes after. And the said captaine for that he comaundered him soe to doe, was depriued of the vse of his limmes, and falling into a dead palfie, was neuer founde vntil he died, and his companie were all killed by the said Earle his Sensciali; this happened 1580.

8. Alsoe one Poet an Englishman, breakinge downe a monasterie of S. Dominiques in the North part of Yonghull, fell dead downe from the toppe of the church, all his limmes beinge broken. Anno Domini 1587. Also three souldiours of that towne, which did cast downe and burne the holie roode of that monasterie, died within one seanight after they hadde done it; The firste fell madd, and died within 3. dayes after; The second was eaten with life, and died within 5. daies; And the third was kild by the said Earles Sensciali within 7. daies after; all which manny of that towne now liuinge can witnesse. The Lord Crownell that cast downe the steeple of S. Patriques Church in Ulster, dyed within one seanight after, some said he fell madd, and died therof. Also an English carpenter, that went vp vpon the vesterie of S. Patriques church of Dublin, fell downe, his bones were brokē, and died frantique within 2. dayes after. An English captaine that pulled downe the holie roode of Cahir, rann madd and cast himselfe from the toppe of the castle of the

An. 1580

An. 1608

An. 1609

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said Cahir, headlonge into the riuver, and
drowned himselfe,

9. Garrett Earle of Desmounde, after
beinge proclaimed traitour, accompanied
with his brother Sr. John of Desmound and
800. more in their company, for their first
exploite, inuaded the towne of Yonghull,
which they spoyled, ransacked, burnt, and
destroyed the howses, tooke away all the
poore inhabitants goodes, stript them most
cruelly of alltheir cloathes, and left them
both man and wooman naked, not permit-
tinge them to hide or couer their secreat per-
tes which nature it selfe would faine couer,
rauishinge married woomen, with manny
other wicked astes which they perpetrated,
not sparinge church or sanctuarie, nor any
thinge whatsoeuer that was sacred, which
they polluted & defiled, and brought euery
thinge to vtter confusion and delolation,
makinge hauocke alwell of sacred vesti-
mentes and chalices, as of any other chattel.
Certaine Spaniardes which were with them
at that wicked exploite, perceauinge by the
furniture and ornamentes of the churches,
that the townes men were all catholiques
and containinge their handes from spoiling,
were reprooud by some of that wicked
companie, for that they tooke not parte of
the spoile as others did; but they aunswere,
that they ought not to robbe or spoile better
christians then themselues. And one of the
laid

said Spaniardes cut his cloake as S. Martine did in fife partes, and distributed the same vpon fife children which were stript of their cloathes and lefte naked by some of the kearnes. But very fewe or none of them escaped a miserable end; For the Earle himselfe was beheaded by a poore souldior, beinge found in a woode with a verie smale companie, and not one slaine but he: whose head was carried into england, and standes disgracefullie vpon London bridge for a traitors head. His brother Sr. John was found vpon the highe way by Sr. John Souch, and hauinge notice that the englishmen were marchinge towards him, he was not able hauinge a principall good horſſe to moue hand or foote, vntill the english souldiors came vpon him, and kild him. This is the iuste iudgment of God, executed vpon them that made the world beleue their quarrell was for religion, and yet their first exploite and cruelest acte was putt in execution vpon poore catholicks churches, sanctuaries, consecrated vesseſſ which they polluted & prophaned. Nothinge doth displease God more then hipocrisie, for as a holy man saith. *Simulata sanctitas, est duplex iniquitas:* fained holines is double iniquitie, for noe vice is more often reprehended of our Sauiour, then this vice and wickednes, and although he pardoned all manner of finnes, yet vnto hipocrites he cried out woe, Mat. 23.

10. Sr. John Norrice in his Portingall voyaige with the bastard don Antony going to take Lisbone and to make him kinge thereof, of his great armie (which consisted of 18. thousand able men) he brought not men enough to bringe home his shippes: the first enterprise that he attempted, was vpon a monasterie by the Grine, which his soldiours destroied and cast downe. The Earle of Essex that was the only Phenix of England, the cheefe fauoritt of the Queene, and the only man that all the contrie flattered and followed, and all the English nation applauded, was arraigned and condemned of high treason, and beheaded in the tower of London, who when he tooke Cales in Spaine (an exploite both terrible to the Spaniardes, & ioyfull and honnorablene unto England) the churches and sanctuaries of that cittie felte the greatest smarte, which he prophaned, burned, and cast downe whose sacred vessells his souldiours tooke away and turned them into prophane and filthy vses; for the which fewe or none that assited in that exploite, escaped an ominous and fatal end, as manny doe obserue and note. In the Machabees, Heliodorus doth testifie thus much who counselled his kinge if he had an enemie, that he should send him to robb the Temple of Hierusalem, and he shold find the smarte thereof, because there is in that

Macha. 2.
Cap. 3.

that place the power of God, which doth destroie and confound such as come to annoy that place.

11. S. Ambrose speakeinge with Valentine Epist. 33.
the yonger vsed these wordes; If you haue noe right to doe anny iniurie to any mans priuate howse, much lesse, can you take away from Gods howse, which never luzzed sacrilegious persons vnpunished and robbers of churches and sacred thinges, as by the precedent examples appeares: as also by the griuous punishment of Cardinall Wolfsy is evident, who for erectinge his new college at Oxford and at Ipwiche (as Stow writteth) obtayned licence of Clement the seuenth to dissolve to the number of fortie monasteries of good fame, and bountifull hospitalitie, wherin the kinge bearinge with all his doinges, none durst controll him. In the executinge of which busines, fие persons were his cheefe instruments, which were sore punished by God, two of them fel at discord amoungest themselues, and the one slue the other, and the surminor was hanged for his labour, the 3. drowned himselfe in a well, the 4. being wealthie enoughe before, begged his bread to his dyng day, and the 5. was Doctor Allen. The cheefe instrument amoungest them was murthered by Thomas fitz-Gerald. The Cardinall fallinge afterwards into the kings greuous displeasure, was deposed, and died

440 Lib. VIII. The Theater of Catholick
miserably, and the colleges which he meant
to haue made soe glorious a buildinge, came
neuer to good effecte. For this irreligious
robberie was done of noe conscience, but
to patch vpp pride, which priuate wealth
could not furnishe.

*Whether the kinge may take awaie church
liinges at his pleasure; And whether as he is
absolute kinge of the temporall goodes of his
subiectes, he be so also of the Church, and
of Churche liinges.*

CHAPTER IV.

1. **T**he only argument Protestants
use to proue this doctrine, is
that of the Prophett Samuell,
who said to the children of
Israell, that if they would needes haue a
kinge, he would take away their vineyarde
their landes and liinges, and would bes-
*Teschado in
lib Reg.
cap. 19.*
towe them vpon his seruants &c. The ho-
lie doctors doe expound this place to be
ment of Tyrannicall kinges, who follow-
inge their passion or proper will, and not
lawe or reason, would performe this towar-
des those stiffnecked people. And soe to di-
uert and dissuade them from the vehement
desire they had to gett them a kinge he vised
those wordes, not that of right or iustice a
good kinge ought soe to doe. And soe S.

Gre-

Gregorie doth expound the same sayinge, that Tyrantes and not good kinges will doe this, for (saith he) in that historie of kinges wee read, that God was highly displeased with Achab for takinge away the vineyard from Naboth, for which the said Achab with his Queene Iezabell, was sore punished by God for the same, therfore S. Gregorie saith this was not godes comaundement; And therfore Dauid beinge sollicited at the request of Orna Iebuseus to take a platt of grounde for to edifie an alter for our Lord, he would neuer take or accept it vntill he made payment thereof. Soe as whatsoeuer is sett downe by the prophett Samuell, is to giue warninge to good kinges what they should obserue, and what they should forbeare to doe, thus farr S. Gregorie.

2. S. John Chrisostome did reprehend the empresse Eudoxia the wife of Arcadius the Emperor, for takinge away from a certayne widdowe her vineyard, and seinge that he could doe nothinge with her by faire meanes, he caused the church gates to be shutt against her. For Emperors and kinges are not absolut Lordes of the landes, and goodes of their subiectes, neither can they take them away accordinge to their pleasures, vnles it be for great offences, although many protestant courtiers, doe say the contrarie only to flatter their Princes: for

Lib. 4.c. 2.
& in Reg.
cap. 8.

442 Lib. VIII. *The Theate of Catholick*
for if Kinges, and Princes had the proprietis
and dominion of their subiectes goodes,
then there should be noe needs of anny par-
lement, or courtes to treat with the sub-
iects for the kinges necessitie, but they may
take from the subiects all they haue at theire
owne pleasure. But the kinge for beinge
head and Lord of the kingdome, and for
his paines taken in the government thereof
hath his owne patrimonie, rents and ser-
uices with such like: or if this be not suffi-
cient for the defense of the weale publique
& christiā religiō, the subiects ought to sup-
plie his wāts, rather by request then by vi-
olence. But these newe gospellers say with
Plutar. in Apo. the matchevillians, that kinges by their pre-
rogatiues, may take all their subiects goods
to their pleasure: as a flatterer said to the
kinge Antigonus, that all thinges are law-
full for the kinge to doe, vnto whome the
said Antigonus made aunswere. Vnto tiran-
nicall and barbarous Princes such thinges
are lawfull, but vnto vs, nothinge is lawfull
but that which is honeste.

3. This is the difference betwixt the
good kinge and the tyrant, for the one is
subiect to the lawes of God and nature: the
other is subiect to noe lawe, but to his
will and his passion, hauinge noe respect to
lawe, conscience, faith or iustice. The one
doth respect cheefly the good of the weale
publique: the other his owne priuate co-
moditie:

moditie: the one doth enrich his subiects by all the best meanes he can, the other doth impouerish them with all extorsion and imposition. The one doth reuenge the iniurie don vnto God & the comon wealth, and pardones his owne proper iniurie: the Tyrant doth the contrarie, and doth reuenge his owne quarell, and forgiue the iniurie done vnto God. The one endeuours to preserue loue and amitie amoungest his subiects, the other doth sowe dissentions and factions amoungest them to destroy them, and by their destruction to enrich himselfe with the confiscation of their goodes. The one makes great accompt of the loue of his subiects, the other euer groundes himselfe in the hatred of his subiectes; The one doth search the best and the most vertuous to bestowe offices and promotions on them; the other doth bestowe them vpon the wickeddelit people he can gett. The one is a pastour to feede his subiectes, the other is a woulfe to destroy them.

4. But to come to my purpose, that it is not lawfull for kinges to doe what it pleaseth them, the verie heathens haue obserued the conrrarie. Traian the Emperor when he gaue the sword to the Pretor of Rome, said these wordes. If I shall comaund anny thinge that is lawfull or iuste, vse this sword for me, if otherwise I shall bid or comaund anny thinge against iustice, vse it against

*Zonarus
somo 2. in
Traiano.*

444 Lib. VIII. *The Theater of Catholick*
against me. The kinges of Aegipt did cause
their magistrates to sweare, not to obey
them, but in thinges lawfull, the same did
Phillipp the beautifull kinge of France: and
Antigonus the 3. who comaunded his pre-
sidentes and magistrates, that they should
not execute his comaundement, though it
were signed with his owne hande, vnes it
were iust, & lawfull. It is an ould prouerbe:
*Melius est imperium in quo nihil licet, quam im-
perium in quo nihil licet.* It is better to be vnder
his gouernment where the lawe giues
noe scope, then vnder his where all thinges
are lawfull without any restrainte.

5. And for their spiritual comaunde, S. Gre-
gorie Nazian. doth admonishe the, you (saith
he) that are sheepe aske not to feede your
pastors, neither intermidle in things that per-
taines not vnto your charge, doe not iudge
your judges, nor prescribe lawes to your
law giuers, if yow will haue me to be plaine
with yow, for the lawe of Christe hath
made you my subiectes, and referred you to
my tribunall, and that yow are sheepe of my
flocke. And therfore S. Chisostome willed
kinges to containe themselues within their
limittes, for the boundes of priest-hoode is
distinguisched from the boundes, & limittes
of kinges, for that of priest-hoode is more,
then that of kinges, for the kinges power
exceedes not temporall thinges, but the
power of priest-hoode came from heauen:

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Orat. 17.
ad Cives
timore
percutios.

Chrysost.
de verbis
Isa.

Hemil. 40

the kinge hath the charge of our bodyes,
but the priet hath to deale with our soules.
Luciferius Bishop of Caler saith these wor-
des. What power haue you (speakinge of
Princes) of Bishopps which if you shall not
obey by the sentence of God alreadie giuen,
you shalbe condemned? S.Iohn Damascen
saith, that Princes haue nothinge to doe in
Church matters, for that their office is not
to gouerne ecclesiasticall state, and therfore
S.Paule saith. *Nescitis quod Angelos iudicabi-
mus, multo magis secularia?* Doe you not know
that wee shall iudge Angells, much more
seculer thinges?

6. The inconuenience of this is declared
by two examples, of a politicke courtier,
and a religious christian. Ecebolus Sophist,
was maister to Julian the Apostate, and
much esteemed of him, this polititian in
the gouernment of Constantius, did frame
himselfe a christian, to conforme himselfe
to the Emperors humour: & when the said
Constantius became an Arian heretique, the
said Sophiste tourned his coat also. Againe
when Julian the Apostate, was Emperor, &c
denied his faith & became an infidle, the said
Ecebolus became also an infidle: afterwards
when Julian died and Iouinian also & that a
most deuout and godly Catholique succee-
ded Julian, Ecebolus like the Cameleon did
conforme himselfe to the newe Emperor, &c
cast him selfe at the Church doore, crauing
pardon

Lib. 3. c. 11 pardon of the Christians, as Socrates saith.
Socras. lib. 3. 21. A liuely representation of the polititians of
this time, of whome Iouian the Emperor
said, that they worshipp not God, but the
Prince.

7. The other example is of Cefarius, who as his brother S. Gregorie Nazianzen saith, beinge honoured with great offices, and promotions of the said Iulian, and for that he would not forgoe his religion beinge a Catholique, he was disfaououred of the said Iulian, and forsaking the worlde and the fauor of the Emperor, did set little by all wordly promotion and credit of the Emperor, in respect of the Catholique religion. This example of Cefarius, doth represent vnto vs a fine Catholique, and the other of Ecebolus a fine Polititian of these our dayes. Wherefore if wee endeuour to followe the Princes Religion, as often the kinge doth change the same, soe often wee must alsoe change ours, and soe wee make of the Prince a God, and forsake the liuinge God.

That the protestant religion, whose principall foundation and groundes are these articles aforesaid, is nothinge else then a denyinge of all Religion and pietie, and a reneginge of all heresies.

CHAPTER I.

1.  Aluine in his institutions saith, Inf. li. 4.
that S. Augustine of all antiquitie is the best & faithfulllest
wittnes, but he enrolled your 14. 7. 15.
Patrons amoungest old heretiques, as Iouinian, Vigilantius, Aerius, Aquarios, Armenians, Nouatians, Pepusians, Pheudapostles, Euuomians, Pelagians, and Donatistes. Iouinian the Moncke faith, that fastinge or abstinence are of noe worthe. He destroied also the virginitie of the blessed Virgin, affirming that shee lost her virginitie when shee was deliuered of Iesus, and said that continencie in Virgins and religious people, was noe better then matrimonie: and soe certaine Virgins beinge at Rome vpon this heresie did marrie, by which (saith S. Augustine) was committed a prodigious thinge, and was extinguished so represently that it did not gett footinge amoungest other priestes. Aug. 10. 6.
ab heresibus 82.

2. S. Ierom exclaimed against Vigilantius

448 Lib. IX. *The Theater of Catholick*
tius vslinge these wordes. It is a sacrilege
to heare what the filthie fellowe calls vs,
ashmoungers and idolaters, for that wee re-
uerence dead meanes bones, which he ment
by the reliques of the holie Sainctes. And
the said S. Ierom writes, that he denyed the
sepulchers of sainctes to be reuerenced, and
worshipped, and said moreouer, that the
pраiers of the holy martyrs profitts nothinge
after this life: imitatinge herin wicked Por-
phyry and Eunomius by callinge them the
forcerie of diuills: therfore S. Augustine
did condemne Vigilatius. Aerius did barcke
against prayers, and luffrages of the dead:
and maketh noe difference betwixt priestes
and Bishoppes. The Peputians would haue
women to be priestes, vnto whome they
haue attributed all principalitie August. de
hæref. 27. as the Protestantes haue done to
Queene Elizabeth Anno 1. Parl. c. 1. Of the
same heresie also were condemned, Euno-
mius, as the said S. August. de heresi heres. 54.
de heresi. & ad Luther. Nouatus was con-
demned for an heretique by saint Augus-
tine and saint Ambrose, for denyinge poure
of absoluinge sinnes vnto the priests, and
confirmation to Bishoppes, as saint Cyprian
doth wittnes lib. 4. epist. 2. Theodoret. lib. 3.
de hereticis. The Pelagians denied original
sinne in infantes: and taught that baptisme
is not necessarie for them as saint Augustine
writeth.

*Aug. de
ecclesiasti-
cis dogma-
tibus c. 73.*

Luther.
tomo 2. li.
de capi-
nit. Baby.
*Aug. Ho-
mil. 50.*
de Socras.
hif. 4. 4.
Cap. 23.
*Ambr. de
penit. li. 1.
cap. 2.*

*Aug. her-
esi. 88.*

3. S. Au-

3. S. Augustine and saint Optatus doe putt the Donatistes in the rancke of heretiques, for sayinge that the churche fayled in the whole world, and that it remayned a-
mongest themselves in Afrique: the like Caluine faith of the Catholique churche. Those Donatistes did cast the blessed Sacra-
ment vnto doggs, burne churches, and
breake alters, tooke away all church orna-
mentes as you doe, they abolished the sa-
crifice of the Masse as you doe, of which
kinde of people Ignatius sayeth there hath
bene some that would not away with sa-
crifices and oblations, because they confes-
sed not the Euchariste to be the flesh of our
Saujour Iesu Christe. Arrius, Nestorius,
Dioscorus & Eutiches, as saint Augustine
and saint Athanasius saye, and as it is allead-
ged in the 7. generall councell, act. 1. de-
nied all traditions and the wittenes of the
fathers, they said alsoe they would allowe
nothinge but the scriptures sayinge; What
scripture doth proue that the sonne is con-
substantiall or coessentiall with the Father?
the same alsoe did Simon Magus saye.

4. With Symon Magus, Valentinus,
and Manicheus, you denie free will. With
Flornius and with Symon Magus, you
affirme God to be author of all euill, as S.
Augustine, Clemens Alexandrinus & Ter-
tulian saye of the said Symon Magus. With
Constantius, you saye that euill Ciuill

Aug. de

heret. 69.

de unitate

eccl. &

lib. cons.

lineras

Paul. Op.

te lib. 1.

Cat. inst. L.

4. cap. 15.

Opus L. 2.

Theod.

Dys. 5.

S. Aug.

lib. contra

Maxim.

Aiba. p.

488.

Exempli

Synodale.

Aug. be-

ref. 4. 6.

Clemens,

Alexan-

drinus L.

3 recogni-

tionum.

Tertul. de

prescrip.

Prince ought to be head of the churche accordinge to Euseb.lib. 2. Wherfore S. Athanasius called him antechrist, and the abomination of desolation, of whome alsoe S. Hillarie saith these woordes ; I tell you when I shall speake vnto you, that I speake to Nero & that Decius & Maximianus shal heare me, you fight against God, you thunder against the church, you persecute the Saincts, you take awaye the Religion of Christe, you are not onlye the Tyrant of men, but of God, you doe preuent antechrist, and worcke his misteries, you coyne faith, liuing without faith, thou of all men the most wicked : this he speake to him in his life time.

5. With Marcius and Manicheus, and other heretiques you condemne manny bookees of the scriptures, which would not receaue the scriptures : *Nisi cum adiectionibus & detractionibus factis*, but with cuttinge & manglinge of them. You take away Chrisme with Nouatus, who denied the holye ghoaste. With Iouinian, as S. Augustine saith of him, you take away pennaunce from the church : who said also that all sinnes were equall. Also with Pelagius yow take away the Sacrament of orders and priest-hoode, with Petrus Abalardus, Wicleffe, and Hus all vocall prayers. And with the Armenians yow say that matrimonie is noe Sacrament. You take away generall councells with

with the Arians, that would not obey the councell of Nice. With Nestorius that would not obey the councell of Ephesus, with Eutiches and Dioscorus, that would not obey the councell of Chalcedon. With Iouinianus (as saint Augustine witnesseth) you eate all meates euerie daye without any obseruation of dayes or difference of meate, you doe the like obseruinge noe faute. Caluine tooke away singing from the church with the heretique Hiliarius, as saint Augustine and saint Ambrose say, when Christe is praysed the Arrians are madd. With Iouinian you say, that all which be in heauen are equall in glorie, because all iuste persons are equall in this life in merittes, and all sinners are equall in sinnes. With the Catharies you denie all sacraments; With the heretiques called Lamprini, you take away vowes and votaries. With the Eustachians yow take away churches and alters dedicated to martirs.

6. Againe, with the Eutichian heretiques, yow take away oblations, sacrifice, and chrisme, as Leo the Pope complained by his letters to Martianus the Emperor epist. 75. where he saith. *Intercepta est sacrificij oblatio, defecit chrismatis sanctificatio.* The oblation of the sacrifice is intercepted, and hallowinge of the chrisme failleth. And as in the time of Antechriste (as that auncient holy father and constant Martyr Hipolitus,

*Aug. lib.
de heresi-
bus.*

*Aug. li. 12
retract.
Ambr. in
quada-
oras. cons.
Maxenii
de Basili-
cis tradit-
tis que
ponitur in
lib. 5. sec-
tiorib.*

Epist. 75.

452 Lib. IX. The Theater of Catholick
that liued in the yeare of our Lord 220. saith.
Eccliarum ades sacra sigurij instar erint: pra-
missum corpus & sanguis Christi in diebus illis
non extabat &c, the church shall be like cot-
tagges, the blessed body and blood of Christ
shall not be seene, the Masse shalbe vtterly
defaced, soe as yow seeme to be the precur-
sours of this beast. For with the Donatists
(as Optatus writeth) yow give the blessed
Sacrament to dogges, the christmatorie with
the sacred chalice, yow violentlie cast vpon
the grounde, with them also yow breake
altars, with them also and with the Arians
of Africke (as Victor saith) yow over-
throwe churches, monasteries and chappells,
and as they made shirtes and briches of the
vestimenta and alter cloathes, burned
booke, spoiled churches of their orna-
mentes, as appeared in an epistole by the
bishoppes of Egypce to Marcus the Pope,
and as Nazianzenus saith, *misteria verterunt
in commedias*, the misteries of our religio they
turned to playes and comedies, euen soe
doe you the like.

7. Againe, you refuse with these here-
tiques, to come to the generall councells, to
give an accompte of your doinges, as saint
Augustine saith of them; With Nebuchad-
nozer the kinge of Babilon, and Antio-
chus Epiphanes, and Julian the apostate
(which repreſente the diuill against Christe
his spouse) yow spoile his church, yow
robbe

robbe her of her treasure, yow violently in-
uade all sacred patters and sanctuaries, yow
take away alters, plates, challices, candle-
sticks, and all other ornamenteis dedicated
to the seruice of God: yow defile, abuse and
staine all sacred thinges, and as they prohi-
bited sacrifice and oblations, soe yow do
the like. With the said Iulian (which of a v-
tuous and catholique Prince, became suc-
tainlie a tirannicall persecutor of Christe
and his members) yow banishe priestes and
religious people, but exceedinge his tiranny
herein, yow put them to the cruelest dea ch
that the diuill can inuente: yow contemne
the crosse of Christe and called them wret-
ched men (as saint Cyrill saith of him) for
doinge reuerence to the said sacred crosse,
as for making the signe of the crosse in their
fore heads, for planting it ouer their doores,
for keepinge it in their howies, he did also
reproue them for visittinge their sepulchers,
for worshippinge reliques of Martyres, for
prayinge vnto them at their graues, and
called them dead men. And as he ouer-
threw the Image and picture of Christe,
the arke and shrine wherin were religio-
n kept the bones of S. Iohn Baptiste, brase
them open, burned them and dispersed
brode the ashes, so yow doe the like. And
as the Iewes crucified the Image of Christe
as S. Athanasius saith, as their fathers cruci-
fied Christe himselfe, soe you doe the like.

And as the ethinckes brake the Image of Christe, yow doe the like. Yow followe Aerius, who refused to obserue prescript and appointed fastinge dayes, alleadginge for himselfe that he shold not be vnder the Iudaicall yoke of bondage, as our Iuell and other protestantes said, therby claiminge the libertie of their newe gospell.

Lib. de
passione
imagini
Christi.
Z. 20. lib.
3. c. 12.
Aug. lib.
de heret.

cap. 33.
Epiphani.
heres. 7. 5.

Lib. de
conf. pars.
3. parag.
14.

Mat. 16.

8. The Manichees and Eustachians, did fait vpon sundayes, for that they would not seeme to reioyce for the resurrection of Christ, as S. Ambrose epist. 83 and saint Augustine epist. 86. doe declare: as also saint Epiph. Heres. 75. Also the Priscilians did fast vpon sondayes and vpon the nativitie of our Lord, least they should seeme to allow of the humanitie of Christe, as S. Leo in his epistles dooth sett downe. All these you followe, doinge all thinges in despite of the church as Luther did. *Ecce (inquit) quando homo praecepit (Scil. papa) ob id ipsum non facias, & si non pracepisset vellem facere*, when man comaundes (vid. the Pope) I will not obey him, for that he comaunded, and if he had not comaunded, I would haue don it, I will doe it when I shall thincke good; as the said Aerius saide, that he would not obey the churche in his fastinge, and yet did not God comaund vs to obey his church and the rulers thereof in manny places sayinge, whosoeuer despiseth you despiseth me; &c.

9. The Donatistes taught (as S. Augustine saith) that the churche of God con-
fisted only of the good, and that the visible church ^{de unitate} many yeares agoe did perishe, and that it did consiste only of their owne secte and congregation, as you hold the same to be in your owne secte onlie. If wee must become protestants, wee muste embrace all these foresaid heresies condemned by all the holie doctors, generall councells of Christendome, and the vniuersall Catholique churche in all ages: wee must also mantaine newe heresies farr worse then the former, and inuent more of them. As that the Trinitie of God, the deitie of Christ, his passion, death and resurrection, are but pappisticall inuentiones, and that they oughte, as breers as brambles to be cast out of the vineyard of the Lord, these be the wordes of one of the familie of loue, in the articles printed at London.

Aug. 1578.

cccl. c. 11.

Aug. 1579.

10. Did not the Protestantes of Hungarie putt vpp conclusions at Albaiulia, that it is Idolatrie to adore Christe, which also they haue defended through all Germanie? *VVitak.*
Did not Whitakers say, that the image of ^{cons. Sam.} Christe is as verie an Idoll, as the image of ^{der. pag.} Venus or Iupiter? That Christe is not gotten ^{150.} of the substance of his Father. That S. Peter was never at Rome. That the succession of Popes is antechriste, that the vniuersal church is antechriste? They say moreover

VVitak.

4. cap.

pag. 154.

456 Lib. IX. *The Theate of Catbolick*
that the blood of Christe auailles nothings
for our saluation, and that it did putre
towrad. in more then 1500. yeares a goe. Conradus a
Theologia
Calvin. i. 1
critic. 6.
fol. 26.
Curius in
Spongia
fol. 250.
protestant writer doth charge Caluine with
this doctrine and other protestants, that we
be not iustified by the meritta of Christe,
with manny such blasphemies vide sup. Ex
Caluine Turcismi lib. 4. cap. 22. that wee can-
not obserue godes lawes. Buny in his chris-
tian exercise dedicated to the Archbisbopp
of Yorke did saie of the blessed virgin, when
shee stooode at the crosse in the time of
Christe his death, that shee violated the
first comaundement, as also the 5. 6. and 9.
comaundement.

In pref.
monistisfa-
mens.
Peter
Marii
dialogo
corporis
Christi.
Catu Har.
mo. Mar. 3
Constant.
Manasses
in analib.
pag. 154.
Hamelton.
Calu. son-
fus. de
monit. L. 1.
Calu. in
Ca. 24.
Moreouer, Beza saith, that Christe
was borne as other children are borne, and
that Marie brought him forth naturallie.
The same also Peter martyr, and Caluine
holde. The said Caluine saith, that Christ
was borne as Constantinus Copronimus
was borne, which all Greeke writers call
the mounster of Affricke, and the sincke of
all impierie, and mischeefe. Which wicked
doctrine is agaistte the catholique Faith
which saith in our creede, that Christe was
coēceuē of the blessed Virgin. So Archiball
Hamelton shewes, that they make the vil-
dest wooman in the world, equall vnto the
blessed Virgine. Caluine attributed igno-
rance vnto Christe, & saith that he obtained
godes fauour by faithe. That Lutherans
denie

denie Christe his assencion into heauen. *Cal. Mass.*
 That Caluine denies Christe his descencion *15. Smid.*
 into hell: others of them denies the true *in vita*
 passion of Christe vpon the crosse. Luther *Bullenger.*
 saith, that if wee haue faith, wee are equall *Calu. inf.*
 in dignitie with saint Peter, and saint Paule, *L. 1. Cartil.*
 with the blessed Virgin and all the saintes, *impress.*
 and that God is as fauorable vnto such as *Londini*
 haue his faith, as to Christ himselfe, and that *1582.*
 wee haue noe leſſe righte vnto life euerlaſ- *Luth. 15. 5*
 tinge, then he: and that wee be noe leſſe *in narra-*
 deliuering from eternall death then he. *tione in*
Petr. c. 1.

12. Others said, that whosoeuer hath *Beza in*
 this faith, God is bound to giue vnto him *confessi-*
 the kingdome of heauen, and that through *deis.*
 our faith though never soe little (notwithstandinge *Gen. c. 4.*
 anie wickednes) wee should be *Luth. de*
 secure of heauen, & that there is no finne be- *lib. Christ.*
 fore God, but incredulitie. That the tenn *Luth. ser.*
 comaundements pertaine not to Christiās. *de Moyse.*
 That accordinge to Caluine it is impossible *& lib. de*
 to the Saintes to obserue the comaundem- *Capt. Bab.*
 nents; Also that there is noe paine of *Calu. 2.*
 damnation for man, but to thincke that God *inf. cap. 7.*
 is aduersarie to him. Petrus Rycherus said, *Calu. lib. 3*
 (who was it were the Idol of Beza, and *cap. 25.*
 who was sente by Caluine vnto the weaste *Cart. in 2.*
 Indies) that Christe should not be prayde *repl. pa.*
 vnto. Wherfore he tooke *Gloria Patri & Fi-*
lio &c. out of the Psalmes of David.

13. Did not Cartwirth say. I cannot be *151.*
 periuaded that saint Peter and saint Paule *were*

were soe foolish, as to thincke, that a po-
miserable man, which they saw with the
Besa in eyes, was their God. Beza alsoe holdes
respō. ad same, and many others of that stampe, y^o
arg. Br̄t̄y some of them, that were burnt in Que^{nt}
Ep̄. 6. Fox. in his. Maries dayes, and related by Fox for Mu-
Carelesſi. tyrs, houlde. That Christ was in desperatio-
pag. 1534. when he was vpon the crosse, according
Calu. in to Caluine. That God is the author an-
Herm̄. in cause of sinne, the procurer, and intiſer,
Euange. comaunder and worker, and that the adul-
Calm. inſiſt. terie of David, and the treason of Iuda,
L. 1. c. 18. Peter was as well the worke of God, as the con-
martyr. in uersion of saint Paule. And that man ha-
3. Sam. 1. noe free will: with manny such horrible
Melanc- blasphemies to tedious for me to repeate,
thou in c. and irksome for anny Christian to hear.
Rom. 8. Calu. li. de Soe as by these wicked paradoxes, it must
eterna. followe, that God is turned to be a di-
Deipra- uill, and that he is most vniuste to con-
desſt. pag. 101. Znūn demne men for the offentes which they
gl̄m̄li. de cannot shunne, hauinge noe free will to
proniden- auoide them, nor noe force to resists
sia. God, the worker, counceller, and intiſer
to sinne.

That noe iott or sillable of Christian religion, ought to be counted a thinge indifferent or of smale moment, and that whosoeuer doth not agree with the Catholique Church in all pointes of beleefe, cannot be saued.

CHAPTER III.

1.  Thomas saith, that whosoeuer doth err in one article, he ^{5. Thom. 3.} hath noe faith of the rest: for ^{2. q. 5. 3.} as saint Vincentius Ferar. saith, vertue hath noe more fondations then one, and the same is indiuisible, which is the divine trueth, which cannot be deceaued, nor deceaued: and soe whosoeuer doubteth in one, hath noe foundation of the rest. For if a rocke should fall, vpon which there should be 12. chambers, all those chambers would fall also: euен soe the protestants in the beginninge fell from the church, which is the rocke vpon which Christe builded these 12. chambers, I meane the twelue articles of our beleefe, soe once they fallinge from the church, they fell from these 12. articles; and came vnto vs, *in spiritu erroris & mendacij*, in the spirite of error and lienge. This Martin Luther said of the Zuinglians. *Luth. dis. In vaine (saith he) they beleue in God, the father, the sonne, and the holie ghoast, and all the rest, because they denie this one article*

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article. *Hoc est corpus meum: this is my body*

3. For this caule Iconoclasters or Image
breakers are auncient heretiques, because
they denie that article of the catholique
church of the reuerencinge of sacred images. How many of al estates, prelates, nobilitie and
common people, suffred eyther dea dainties
or banishmente in the time of the Emperors that were image breakers? for they
considered that wholoeuer obserueth a
the lawe, and offendeth in one, is guilty of
all the reste. The trewe mother of the
child would haue noe diuision thereof.
*Nonne isti (saith saint Augustine) quos in
eatis heretici, doe not these which you call
heretiques, confesse the same trinitie, be-
lieue also in Christe, and yet they were cal-
led auncient heretiques, whose heresies
were knownen and nowe altogether extin-
guished through their absurdities. Hoc quod
credunt (saith he) lib. 2. nec tu in catholica fide,
sed in schismate aliquo aut heresi credunt, who-
soeuer beleeueth all articles of the creede
and otherwise remaininge in any scisme and
heresie, cannot be in the catholique faith.*

*Aug. lib. 3
de trinit.
cap. 17.*

*Zoro. lib. 3.
cap. 17.*

*Theod. lib. 1.
cap. 18.*

Cap. 1.

The Arians denied but one letter in the
creede, and yet saint Ierom saith, that if the
church had not resisted the Emperor Valens
which did fauour the Arians, touchings
that letter which was *Omission*, in steed of
Omission, Christendome (saith he) would
haue bene in great danger.

3. When

3. When the prefect of the Arrian Emperour Valens, dealt with saint Basil that he should not be soe obstinate or wilfull in his opinions, but that he should conforme himselfe to the Emperor and liue in his fauour, he answered; that such as are feed with the daintie feastes of holy scriptures, they would suffer all kinde of tormentes rather then my iott, fillable or letter should be chaunced. And as for the Emperors frindshipp, he did esteeme it well, soe that it were not agaist pietie and religion. S. Chrisostome Rom. 1. vpon that place of saint Paule. *Hauinge peace with euerie bodie.* Wee ought not to preser (saith he) peace before godes trueth, when the same is in danger, but rather to offer our liues for the defence thereof. Soe as yow see that the Arrians were condemned for heretiques for one letter, beinge in all other pointes catholiques, but the protestantes haue raised from hell all the heresies that euer were, for noe heretiques almooste that euer were, but kept ecclesiastical seruice and ceremonies like the catholiques, but the protestants haue taken away all: therfore they should not bragge that their religion is agreeable to the word of God, or the Romish church, or that the Romish church, or anny member thereof, should ioyn with them therein.

Thus

*In v. B.
fil. Naz.
oras 20.
in laudem
Basilij.*

That the new Religion, for that it takes away
all religion, is worse then that of the
Turkes and Gentiles.

CHAPTER IV.

Stur.de
ver con-
cilia in-
sump.

I. **T**urmitus a protestant wryter sayeth, that Lutherans and Calvinistes do destroye and take away the cheefeste articles of Christian religion, and the fondation of our faith. Which thus is proued to be true; That religion is beste, which thinckes of God most reuerentlie, and of their neighbours most charitably: but the Turcks and Gentiles doe farr excel the new religion in worshipping God and helpinge their neighbors: therefore it must needs be better, then the new.

Cicero lib.
2. de di-
minisate.

Instit. de
monarchia
Dei lib. 3.
cap. 1.

Plato de
repub. dia-
logo 2. in
fine.

Cicero sayeth, that God is a certaine excellent and eternall nature, and that the order of ecclesiasticall thinges, is the beawtie of the world: who although they did speake of manny godes, yet they affirme Iupiter to be the father of all the rest, and saie that they did worshipp but one God, and the rest of the godes as the ministers of one God, as Iustinus martyr said, and Plato saith. *Deus qui bonus est, malorum causa non est;* God which is good, is not the caule of euills: and in another place he saith, God is not vnjust, but most iust. But the new religion doth say

(in)

(in the chapter aboue recited) that God is the cause of all mischeefe and wickednes: by which wicked assertion they make him a devill.

2. All philosophers did referre all the inferior motions, to a certaine supreame motion, by the consideration whereof, they found a certaine supreame mouer, and a certaine euerlastinge caule, which is the center of begininge, and principle of all thinges, vnto whome all thinges are subordinated. The Turcks saie, that God is immutable, mercifull, pittifull, one onlie, who gives everie man according to his workes, reward to the good, and tormentes to the badde, and soe they call God, *la, la, Mahomet resul* God, God aboue, and Mahomet his prophet. But the new religion doth say he giues noe reward to the good, nor tormentes to the badd, soe that he hath any iott of faith with him, and the more wicked a man is, the neerer he is to Gods fauour. The Turcks doe beleue that it is possible to keepe godes lawes, but the newe religion doth say it is impossible, and that heauen is giuen to those that haue any faith, without anny respect to works or mans endeavour. The Turcks also affirme, that Christe ascended vnto heauen in his fleashe, and sitteth in the presence of God. The Turckes Alcoran saies, that Iesus Christe was the sonne of the Virgin Marie, was inspired by God,

that

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that he was the worde, the spiritte, the wi-
dome, and the minde of God the father,
and that he was the Messias, and the Prince

Thom. I. 6. that was promised vnto the Iewes. Also
cap. 4. they say, that the spiritt of God did enter
Alcoran. into Marie, and that Iesus was begotten of
Azoar. 2. her, shee beinge a moste pure Virgine. That
30. God did indue her soule, with greater gracie
Azoar. 31. and vertue, then the soule of anny that
was, and that of all men and women shee
was the best, the purest, and the godliest,
and that of all the children of Adam, none
was vnsported and vndefiled by Sathan but
Marie and her child. Azoar. 3. 76. The new
religion boleuees of her noe such matter,
and compares her with their owne mothers
and some of them calle her, a saffron bagg.

3. Vnder the dominion of the Turcks,
the christians are permitted without anny
restraint, to exercise all the rites and exer-
cises of christian religion: not soe vnder
princes of the new religion, who are grea-
ter persecutors of the catholique christian
religion, then anny Turcks, Iewes, Gen-
tiles or pagans that euer were. In Constan-
tinople there are many monasteries stan-
ding, and replenished with religious people,
in Grecia and other of the Turcks Domi-
nions, are at this day many degrees, orders,
and ecclesiastical dignities of the church,
and christian pastors, as Patriarches, Metro-
pilitans, Archbischopps, Bisbopps, and
Priests,

Priests, vnto all which it is lawfull to consecrate, to say Masse, and Mouncks, Deacons and Subdeacons, doe minister at the Alter. There are all also other officers which they call Agnestes, which doe read vpon sondayes the epistles. There are also *Archimandrita*, that is to say, the Fathers of Moncks. These Patriarches are chosen by Metropolitans, Archbischopps and Bishopps, and are confirmed by the cheefe Bassa the kinges viccar: the next vnto these, are the Metropolitans, the cheefest of them, is the Metropolitan of Theffalonica, which hath vnder him 10. Bishopps, the Metropolitan of Athens, hath vnder him 6. Bishopps. In that cittie of Athens, were seene in a publique profession together 250. priests, there is a Metropolitan of Mitelin, but he hath no Bishopps vnder him. The Metropolitan of Chalcedon hath vnder him 60. priests. There is a Metropolitan of Nyce, but he hath noe Bishoppe; The Metropolitan of Ephesus, hath hnder him 50. churches. The Metropolitan of Philipen, hath 150. Antioch 40. Churches, Smyrnensis 150. and Corinth, with other Metropolitans 6.

4. All doe agree with the Catholique religion in euerie pointe, exceptinge 3. or 4. errors of the Greeks. This is knowen by the censure that Ieremie the Patriarche hath giuen of the protestant religion, which was sent by him the into Germanie, who sought

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an vnion betwixt them and the Greeke
church, seeinge they forsooke the Latine
church, or rather God, and the Latine haue
forsaken them; but the said Patriarche did
abhor, and refuse an vnion with them, and
said there was almuch difference betwixt
them, as betwixt heauen and hell. You may
read more of this matter in Michell ab Iselt
Surius
bis. ibid. Anno 1580. Also the Patriarch of Philadel-
pha called Gabriell, did write vnto Martinus
Crusius a Lutheran of this matter, re-
questinge him neuer to trouble him, tou-
chinge either, vnion or confirmation of his
doctrine.

D. Tho. 2.
2. q. 10.
art. 6.
Tit. 4.

5. To cōclud this matter, if Turkes, Iewes,
and Gentiles, thincke more reverently of
God the Father, of Christ Iesus his sonne,
and of his blessed mother, yea and do shew
more fauor to christians, then those of the
new religion doe, I must thincke and con-
ceave a better opinion of Turkes then of
these new vpstarts, for S. Thomas saith,
that heresie is a greater sinne, the paganisme
and Iudaisme: for althouge infidels denye
more articles of faith then heretiques, yet
because heretiques do persecute the church
with greater malice then the other, and
the greater malice argueth the greater sin-
ne, therfore heretiques are the greater
sinners. For as saint Paule saith, an he-
reticall man is damned by his owne proper
judgment: therfore I leaue the conclusion to
the consideration of the reader.

AN

*An answer unto Protestants, barkinge against
the religious institutions of holy Orders,
saying that religious vocations were not in-
stituted by our Sauiour.*

CHAPTER I.

I. **F** humane nature had continued in that blessed perfection of originall integrity, in which it was created, there would not be required (that grace excepted which in the beginning was infused and superadded vnto it) so many other graces and helpes, preuenient & subsequent, exciting her slacknes and brackwardnes, and expelling her corrupt inclination and propension to sensuality, to corruptible, base, and vile creatures. Wherfore the creator and protector of man whose nature is goodnes, whose proper worke is mercy (as S. Leo saith) doth neuer cease or desiste from giuinge of all helpe and meanes to repaire and redresse this humane imbecillitie, by proposing and intimating all such sufficient motiues to worke our saluation withall, conuincing our negligence and vnprouident careleines, if wee will imbrace and put the same iur due execution: so as for curing and healing the contagious maladies and restles diseases

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contracted and engendred by originall and
capitall sinne, he instituted the Sacramente
of Baptisme, and also for cleansinge and pur-
ginge vs from actuall and personall comit-
ted after Baptisme, he hath ordained and
deuised other Sacramentes, either to be sup-
ported by them that wee should not fall,
or to be raised vp againe and releued, if wee
were fallen.

2. Amongst all conuenient meanes or-
deined, either for reforming our said vicious
inclination, or increasing our perfectiō, none
are so certaine, or so secure as the religious
state, the assured sanctuary and common
support of all Christians, and specially of
such as are plunged and perplexed, with
the continuall fluxe and reflux of humane
fraultie, and Adams agony; For besides so
many evident testimonies of Gods parti-
cular fauour and spirituall consolation that
he doth bestowe on it, to take away the oc-
cation of sinne, who euer liued more ver-
tuously or more religiousely then those that
were retired & sequestred from the daun-
gerous occasions thereof, & the alluring in-
ducementes of the vanities of this world?
Elongauit fugiens & mansi in solitudine, I fled
retiring my selfe, and remained alone vid.
from such as by their importunate and allur-
ing conuersation of filthy concupisence,
sought to bringe me to confusion.

3. It is said in the person of a religious
man

man exempted and freed from all seculer designementes. *Audiuimus eum in Euphrata,* I haue heard him at the pleasant riuier of Euphrata, that springeth out of paradise, I haue founde him in the fertile feildes amids the woods. Not in the pallace of King Pharao, but in the wildernes, the Angells appeared vnto Moises, wherefore in the desert he receaued the deuine lawes with many other spirituall consolations. S. Iohn Baptist, least his blessed conuerstation should be defiled and prophaned, with the idle and loose communication of his kinsmen, fled into the wildernes. When God through speciall fauour appeared vnto Abraham, and would recapitulate certaine great and hidden misteries vnto him, he said these wordes. Departe from your natvie country, and your carnall freindes, and goe a farr off. It is said vnto the spouse of Christe. *Obluiscere populum tuum, & domum patris tui.* Take no care of thine owne kindred, and remember not thy fathers house. The Apostle after he became the seruant of Christe. *Non acquieuit carni & sanguini,* did bid adieu to flesh and bloud. Elias and Mary Magdalen in the wildernes, were dreadfull vnto the deuills, gratefull vnto the Angells, acceptable vnto God, and famous to the world.

Gen. 12.

4. Did not Elias resemble the state of a religious person, who was without wife, without children, without family, allwaies

Gg 3 liuinge

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liuinge chaste and continente, being in that
pouerty, as he is described with hairy skin-
nes, and as it were begging his bread of a
poore widdow, somtimes receiuing it from a
crowe? Did not Elizeus, giuing ouer his
landes and chartells, & forsaking parentes,
house and home, giue good example of a re-
ligious state, followe that perfection, and
accomplishe that votary life. Wherefore S.*

*Hier. ep. 4
Epis. 15.* Hierom calls them monckes of the ould tes-
tament ; in which number he reckoneth
himselfe, saying. Our prince Elias, or leader
Elizeus, our captaines, the children of the
prophets also in the said ould law were the

Num. 6. Nazarites, dedicated to the seruice of God,
so as saint Basill, calleth the religious people
of the ould testament Nazarites, which by
solemne vowe consecrated themselues
wholy to this religious profision : they
refrained from wine, and from any thinge
that might distemper their mindes, that so
wee likewise should not only abstaine
from sinne, but also from all the prouoca-
tions and inducementes of the same; neither
from man, or by man did it come, but from

*Waldes
de sacra-
ment. sit. 9
cap. 33.
Cliso. l. 3.
cap. 9.
Greg. 2.
sub. cap. 8* the sonne of God, in which are all the trea-
sures of wisedome and knowledge, as all
holy fathers doe witnes, and especially Tho-
mas Waldensis against Iohn Wickliffe, Cli-
toueus against Luther and other heretiques
of his time. S. Gregory against Florineus,
which most sharply persecuted S. Benedict
and

and his holy order.

5. What more evident proofe or conuincing reasons can we haue, then our sauious owne wordes? for the religious state consisteth of three vowes, I meane perpetuall chastity, voluntarie, pouertie, and constant and perfect obediēce, which Christ ordayned against the three maladies of our soule, which is concupiscēce of the eye, concupiscēce of the flesh and pride of life; touchinge the first, he saith, there are Eunuches which haue gelded themselues from the beginning from the kingdome of heauen, meaning therby that such people by their solemne vowe of religious chastitie, and of invincible and vowed continencie, did cutt away all liberty and occasion of wedlocke, and vnchaste desires of fleshly allurementes. Of pouerty he said in plaine tearmes; vntlesse one will renounce all that he posselleth, he cannot be my disciple. In another place he forbiddeth the Apostles to carry either goulde or siluer, scrippe or purle. Of obedience he saith. He that listeth to come to follow after me, let him deny himselfe, take vp his crosse and follow me. By this abnegation and deniall of himselfe, the holy doctors haue euer vnderstod the vow of obedience, as may appeare plainly by the counsell of Zenon; all which three vowes our Sauiour counselled, which are called euangelicall councells, and so they are

Mat. 29.

Luc. 14.

Luc. 10.

Luc. 9.

Cōsc. Zen.

desce.

Mat. 19. recorded by the Euangelistes, as may ap-
 Mar. 10. peare by the younge man that sought our
 Luc. 18. Sauiours counsell for the purchasing of life
 euerlasting, who neuerthelesse from his
 childehood kept the commaundementes,
 yet he counselled him, if he would be per-
 fecte, to goe and sell all that he had, to giue
 the same to the poore, and to follow him,
 and he should haue greate treasure in hea-
 ven. For by selling all his goods, he should
 make himselfe incapable to demaunde them
 againe: & by following of him doth plainly
 signifie other euangelicall counsailes, espe-
 cially that of obedience, which counsell,
 being vnauidesly reiecte of the young
 man, was embraced of the Apostles, for S.
 Peter in the name of them all faith, wee
 forsooke all thinges; by which wordes saint
 Hierome prooued against Iouinian, that the
 in Iossin. Apostles being after admitted to the Apo-
 S. Tho. 2.1 stolique dignitie, were continente and
 opus. 88. chaste without exercising coniugall society;
 4r. 4. ad 3. so saint Thomas and Iainct Augustine saie,
 Aug. 17. that the Apostles obliged themselves by
 de cunct. 4. vowe, to follow this estate of perfection,
 when by forsakinge all thinges they fol-
 lowed Christe.

That

That the Apostles and their followers in the primitive church, followed this estate of perfection.

CHAPTER II.

1. **W**ee reade in the actes, that all *Act. 5.*
things amongst the Christiās *Act. 2. v.*
were comon, & whatsoeuer *44.*
lāds, houses, chattels, or moo-
ueables they had, all was sould and the
price thereof brought before the Apostles.
And this they did as they were obliged by
vowe, and as votaries they accomplished
the same as saint Hierome expoundeth (re-
lated by Platus, *de bono statu religiosi*) vpon
that place of the Actes, where Ananias
with Saphira was stroken dead by S. Peter
for referueng to himselfe parte of his goodes
which he had gotten for the land he sould.
For you (said he) did not lye to man but to *Act. 5.*
God: but had not he promised the same, he
should not haue bin taxed with that impu-
tation of a ly against the holy ghoste, nor so
fore a punishment would haue bin inflicted
vpon him, had it not bin in his free choise
to bringe the valew and price of all his goo-
des vnto the Apostles; And S. Hierom saith, *Act. 2.*
that the state of the Christians in the be-
ginninge, was like vnto that of the Monks
in his owne tyme, in such sorte that none
had

474 Lib. X. The Theater of Catholick
had any propriety of goods, none rich or
poore amoungst them, theire patrimonie
was equally distributed, euerie man recei-
uinge an equall portion: they employed
their study and their tyme in prayers, psal-
mes, reading and other religious exercises,
as S. Luke and Phylo doe reporte.

*In descrip-
tione Ec-
clesie a-
pud Phi-
lonem.
AEI. 2.*

*Coff. 2. lib.
cap. 5. &
col. 13. c. 5*

2. Cassianus testifieth that this religious
discipline of monasteries and conuentes,
was not only begunne by the Apostles, but
also was much increased and augmented by
them, and much more by their immediate
and next successors, men and weomen
were disioined and sequestred one from a-
nother, abstaining from wedlocke, commu-
nication of flesh and bloud, and from all
idle and friuolous conuersation of worldly
vanities. And therefore for solitarines they
were called Monkes; and for communite
of all thinges amongst themselues, they
were called Cenobite. This religiouse di-
ipline and strict profession, was first prac-
tised by saint Marke the Euangeliste, as S.
Hierom & Celsianus doe auouch, for not
only at Hierusalem and Alexandria this or-
der was established, but in other partes of
the world, as in Ethiopia the daughter of
the Kinge there, was consecrated vnto God
by saint Mathew the Apostle, holy Thecla
by saint Paul in Grecia, Domitilla by saint
Clement at Rome, in Fraunce saint Martha
the good hostesse of our Sauiour erected a
monaste-

monasterie by Marcells in a place very remote, where she with other religious women liued most vertuously.

3. Dionysius Areopagita saint Paules disciple, declareth at large, not only their increase in his owne time, but also of their profession, ceremonies, and honour they had in the world. Philo the Iew, which spake with saint Peter at Rome, did write a booke in the commendacion of the professors of this religious profession, thereby to extoll his owne nation for that they were so vertuously addicted: Eusebius also allead-
gerth Philo, and largely setteth downe his wordes to this purpose. Tertullian wrote a booke of the vailing or mourning of Virgins. So wee read a decree of Pius the first Pope of that name, being set foorth Anno 147. of the order in consecrating of virgins, which order or ceremonies, saint Ambrose and saint Eusebius sett downe. Also Iustinius martyr Apologetico 2. *pro christianis*, Clemens Alexandrinus *ad Stromatum* 2. Ignatius disciple to saint Iohn the Euangelist ad Tartenenses. S. Cipr. lib. 1. epist. 11. and Origenes *Homil.* 17. S. in Luke, doe write of the order and consecration of Virgins. Ruffinus and Theodoretus doe write when S. Helena went to Hierusalem to finde out the crosse of Christe, that then she founde virgins there dedicated to God; and all auncient writers that euer wrote were not forget-

Dionys. de
Eccles.
Hier. c. 10
in descrip.
Eccles. in
vita Mar.

Euseb. 1.
Ecccl. hist.
cap. 17.
Tert. de
veland.
virg. 10.
q. 1. ca.
virginis.

Lib. de inst
virg. c. 17.
Euseb. c. 4.

Ruff. 1. 10.
hist.
Theod. 1. 1
cap. 18.

476 Lib. X. *The Theater of Catholick
forgetfulli of virgins, vowes, and votaries
with which the Churche of Christ florished
in all ages.*

*Of the increase of religious orders, and how
the same continued from time to time
vntill our dayes.*

CHAPTER III.

I.  He church of Christe hauing no
intermission or time of bres-
thinge from the cruell and ter-
rible stormes of bloody perse-
cuting tirantes for the space of 300. yeares,
when all the princes of this world com-
plotted, all devised policies, extended their
force, exercised their bloody imbruementes
to destroy her, no prince or monarcke being
a christian vntill Constantine the greate, a-
bout the yeare of our Lord 305. became a
christian, at which tyme the church florished
in great peace and prosperity. This religiouse
institution of Virgins, increased also by the
great saint Antony the Moncke of Egipt,
commonly so called for his great sanctity,
austerity of life, contempt of the world,
mortification of his carcase, hatred of him-
selfe, and inflamed charity towarde God;
and althoughe wee reade there were reli-
gious places wherein this religiouse pro-
fession was exercised, yet as saint Athana-
sius in
vita An-
tonij.

Iesu writeth, he was the first that reduced and trained them to the order of monastical rules and discipline, instructing them with the rudimentes of this spirituall warfare, and that vnder the gouernment and leading of others, from whome like the industrious Bee, he collected certaine spirituall honie, as well for his owne education, as for the instruction of others, his resplendent sanctity being a shining light in the whole world: by his blessed examples all the desernes of Armenia, Scithia, Nitia, and both Thebaidas were replenished with monasteries, all which were directed by the prouident care and wisdome of the said S. Antony, being as it were their father generall, whome others imitated and followed, as S. Hillarion who was another S. Antony, who founded first monasteries in Palestine as S. Hierom saith. Our Lord Iesus hath told S. Antony in Egipt, he hath younge Hilarion in Palestine, and so others followed his steps, and many monasteries learned from his, the precepts of a celestiall life,

2. In the same tyme also S. Basill the great (so called also for his great learnings and sanctity) instituted in Greece monasticall order and discipline, who in a certaine epistle writeth thus; Wee are accused (saith hee) that we cause men to exercise piety, to forfaine the world and all temporall cares, which

478 Lib. X. *The Theater of Catholick*
which our Lord compared to thornes which
hinder the fertility of Gods worde, for
such people doe carry the mortification of
Iesus in their bodies, and carringe their
crosse, they followe Christe. I heare (saith
he) that in Egyp特 there be some that doe
imbrace this vertue, and perhaps in Palesti-
nre there be some that follow this euange-
licall life. I heare also that in Mesopotamia
there are blessed and perfect people, but we
are boyes in comparison of such as be perfect
so that S. Basili both augmented and directed
this reguler life, according to order and
rules; for first of all he established most holy
lawes, that should confirme this holy institu-
tion, he also determined a tyme of triall,
which being expired, euery one was bound
to accomplish his vowe. Of whom Nazare
saith, he was the first, not only for his owne
good, but for the good and spirituall con-
folation of other that founded monasteries,
and reduced the old obseruation and cere-
monies of the old monkes, into a certayne
forme and order more agreeable to religion.

3. S. Augustine writeth, that he saw at
Millan a monastry maintained by S. Am-
brose; and saint Augustine himselfe as Possi-
donius declareth, founded monasteries for
men and weomen in Africke: the same also
writeth S. Antoninus, that before saint Au-
gustine was annointed Bishop, he erected a
monastry in a wood neere Hippo, which

August 8.
conf. cap. 6

Antonius.
3. 117. 24.
c. 14.

31
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as well in his life tyme, as also after his death was much increased, by whose blessed propagation and budding offspring out of the conterminat citties, others retired themselves vnto that devout and safe sanctuary, but certaine yeares after saint Augustines death, by the irruption of the Barbarians, they were cast downe and dispersed, some came to Italy, some to other places, which before liued in the wildernes as Ermits, and were reduced afterwardes to liue in monasteries and conuentes in citties by Innocentius the 4. Pope of that name 1243. that by their religious examples their neighbours might be edified and instructed.

4. S. Benedict who flying the world and liuing in the wildernes instituted his ordre in Mount Cassin anno 520. in a short tyme made 12. monasteries, and brought colonies into France by Maurus, into Cicilia by Placidus, into other places by others: more of him is related by saint Gregory the great. Frō this religious order many other families sprōge, Greg. 2. dia. cap. 3. C. 36. the first was that of Cluny, which about anno 923. tooke his name of Odō Abot of Clunie, who being a moste learned & religious man, reformed this order, & being through antiquity and other causes slackned, was by him reduced to his former sanctity, whose religiouse example, was imbraced and followed by other Abotes in Italy, Spaine, Germany, and England, every one casting

480 Lib. X. *The Theater of Catholick*
casting and laying downe a certaine project
for this reformation, and vsing all possible
meanes, crauing herein the authority of the
Popes, which they obteined for the re-
nuninge and obseruinge the said auncient dis-
cipline.

5. Next him followed Romualdus, who
laboured and accomplished this reformation
in the yeare of our Lord God 1000. whose
family are called those of Camulduensis,
which florished in all examples of sanctity
and perfection of life, and so mooued all
places of the world where they were to fol-
low their blessed and rare institution.

6. Next him succeeded those of Valle
Umbrosia by one Gualbertus, this man was
so infestuous and offensiuie to a certaine per-
son for murthering his brother, that he never
omitted the pursute of him, vntill he tooke
him, who neuertheles for that he prostra-
ted himself at his feete, and asked pardon
and mercy of him for the passion of Christe
(whose feast at that very season was so-
lemnized by the christians) did remitt vnto
him that trespass, and did him no harme, in
so much that former malice and rancor was
turned to loue and charity. Whereupon the
said Gualbertus, went to the next church
and praied before the Image of the crucifice,
which bowed its head vnto him, as if
the said Image would imbrace him; after
which tyme he was so inflamed and enkin-
dled

led with the loue of that religious and contemplatiue life, that in that very place of the Vale of Vmbrosia, he determined to put his religious purpose in due execution, which afterwardes increased by many that followed him.

7. And What family in the world more famous for the like sanctity, then those of Cister? which in the yeare of our Lord 1098 had their beginninge and offspring, in the tyme of Henry the 4. Emperor, and Philip the first king of France, by one Robert which was prefect of the abbie of Mollissmē, who for that he saw the Monkes through great riches, and other worldly allurementes degenerate from their first rule and institution, departed with wentie one of such as were more perfect then the rest into Burgundy, where in a certaine desert called Cister he fixed his aboad, and so sequestred, he liued most religiously; but the Monkes being moued with pennaunce, requested his returning againe vnto them, & promised vnto him to be reformed, and reclaimed; he therefore hauing placed in his rome one Stephen, returned to his former monastry. But Cisters was 15. yeres afterwardes confirmed in sanctity and increased with monasteries by saint Bernard, who entred into the same with 30. fellowes and 3. of his brethren, who increased in estimation, & credit both with God & men, wherupon

482 Lib. X. *The Theater of Catholick*
in a shorte time was builded for him 160.
monasteries, and all this familie sprunge
out of the institution of S. Benedict.

8. About that time also, being 16. yea-
res before the institution of saint Bernard,
begane the order of the Carthusias through
the strange and dolefull example of a great
doctor of Parris, who being by the com-
mon opinion of all men, counted a verie
good and honest man, yet after his death at
his exequie and funerall, in the open assem-
bly he said the first time, that he was accu-
sed; the second time he said, he was iudged;
and laste of all that he was condemned: at
which dreadfull voice one Bruno, an emi-
nent and learned Doctor of Parris being
present, was so amazed and terrified, that
turning himselfe to some that were with
him, he said, who can be saued vnles he
doe forsake the whole world? Wherfore
he fled presently into the desertes neere to
the cittie of Gratianople in Fraunce, and
there liued solitarie. And that his said pur-
pose was acceptable vnto God, it was re-
uealed in sleepe to one Hugo Bishoppe
of that diocese, that God descended into
those desertes, that he made a worthy pal-
lace to himselfe, that 7. starres lifted upp
themselues being of wonderfull splendor
like a crowne aboue the earth, the one dif-
ferent from the other.

9. After this the order of Carmelites
was

was reviued by Albert Patriarche of Hierusalem, which as Thomas Waldensis wri-^{Vald de}
teth beganne in Mount Carmele, in the first church that was dedicated to the blessed Virgin Mary in the Apostles tyme, but discontinued by the inuasion of the Sarazines into Palestine, wher before their comming, this order florished with multitude of saines and holy people. After this time followed the holie orders of saint Frauncis, saint Dominique, and saint Celestine, the former, I meane saint Frauncis, was confirmed by Innocentius the 3. 1202. S. Dominique who was first a cannon regular in the churche of Oxman in Biscaia, hauing imployed his learning and his trauelles for the space of 20. yeares at Tolosa in Fraunce against the heretiques, by the consent of certaine of his fellow laborers instituted his order, stiled the order of preachers, which was approued and allowed by the said Innocentius the 3. in the time of the generall councell of Lateran, and afterwardes confirmed by Honorius the 3. 1206.

10. The order of saint Celestine, beganne by one Petrus Moromus, who liued in the wildernes with great example of holines of life and multitude of miracles, which was approued by saint Gregory the 10. in the generall counsell of Lions 1274. And it is called the order of Celestine, for that the said Peter beng the author ther-

484 Lib. X. *The Theater of Catholick
of, was made Pope afterwardes, and called
by the name of Celestine the 5.*

11. The order of Observants beganne in
the time of Frederike the 2. Emperor, who
was a great enemie to the Pope and church,
and spoiled all the territories thereof, they
dedicated themselues to the seruice of the
blessed Virgin, and being in number 7. verie
noble and wealthy men, went into the wil-
dernes, and there liued remoued from all
the enticementes and inducementes of mis-
cheife, which was the occasion that others
also forsooke the vanities of the world.
Many other godly people in all ages and
countries haue bene by a speciall fauor of
God, raised vp to knocke the hammers of
pennance at our slumbring and lumpish
hartes, oppressed with dead sleepe and Le-
thargie, to sounde the trumpet of Gods
wrath in his church, to awake rechles and
forgetfull soules out of the slumbring
dreames of fleshly concupisence, crying &
repeating to the carelesse children of Adam
our sauours heauie and dreadfull voice,
vnles yee repent, you shall euerie one
perish.

That

That preestes in the primatiue church, euен from
the Apostles time, were religiouse and ob-
served religious order of life.

CHAPTER IV.

I. **S**eing that religion consisteth of the foresaid three vowes, obedience, chastity and pouerty, and that the Apostles and their successors haue accomplished and performed them, they were religious and obserued a religious life: for when the preistes receaued holy orders, they promised perpetuall chastity, and if any of them had wifes, by the example of the Apostles, they willingly of their owne accorde refrained from the vse of wedlocke. They obliged themselues also to canonicall obedience, as Sulpitius writeth of saint Martin, whome saint Hillary sollicited that he should be made preiste by himselfe, and whome for his great vertue he loued, for that in receauing holy orders of him, he would be oblied to stay with him and render to him obedience. S. Gregory also declareth, that it was the custome of Rome, that no preist could deaparte from thence that receaued ther holy orders. Cōcerning pouerty, which is the third, the preistes in old tyme imbraced the same, in so muchas when they

486 Lib. X. The Theater of Catholick
were made preistes they made a resignation
of all they had, whether it was patrimony,
or anny other worldly substance, which S.
Hierome declared saying, that this was the
cause why the preistes were shauen, that it
should signifie a cutting off and forsaking
of all temporall wealth. Prosper confirmeth
the same, saying it is expedient and meete
for the acquiring of perfection, to despise
his proper goodes, and to be contented
with the goods of the church, for the goods
thereof are not proper but common; and
so he brought examples of saint Paulinus
and S. Hillarius, who when they were made
preistes and Bishops, they sould their patri-
mony, and gaue the price thereof to the
poore, and were diligent administrators of
the patrimony of the church, distributing to
each one proportionably according to his
degree and necessity. S. Clement wri-
teth that the common life was requisite and
to be followed of those that addicted and
yeelded themselues wholy to the seruice of
God and to the imitation of the Apostles:
the like obseruation of life saint Gregory the
greate wished saint Augustine to institute,
amongst the cleargy of england. The same
is also confirmed by the decree of Eugenius
the 2. and Urban Pope, in his epistle to all
the cleargy.

2. Of this grew the Canons regulars,
which life began in the Apostles days, and
after-

Lib. de vi-
sa coni-
plasina
cap. 9.

Epist. ad
clerum
Hierosoli-
mianum.

afterwardes was renewed and restored by
by saint Augustine, as Poscidonius writeth,
that he had a monasterie within the church,
in the which nothing was propre, but all
was common; But after that saint Augu-
stine was deade, and Hippo of which he
was Bishoppe being destroyed and ransac-
ked by the Vandales, Gelasius a holy man
of that institution, with some others came
into Italy, & being made Pope, the rest that
were with him liued most regulary in a mo-
nastery that was founded by them nere to
the church of Lateran, which continued
800. yeares, vntill afterwardes things that
were common were made proper, euery
one hauing a portion assigned vnto him.
Of this order of Canon regulars, was saint
Patricke the Apostle of Ireland, and also
saint Dominicke, before he instituted his or-
der. In the primatiue church all preistes ob-
served this religious community, and espe-
cially such as dwelling in citties and great
townes had any charge in them, as wee may
read in saint Augustine, but such as were or-
deined to be incumbentes in the country,
in respect of severall parish churches, and se-
verall distinct incumbencies, were permit-
ted to haue severall prouisions and distinct
benefices, and as the christians encreased,
so their pastors and preistes increased also:
the spirituall want of the christians, the ma-
iestie of God, and the dignity of the church

*Poscid. In
vita D.*

Aug.

*Aug. for. 1
referetur.
11. q. 1.*

8 Lib. X. *The Theate of Catholick*
requiring and exacting many seruantes to
serue the one, and many pottors and preistes
to serue the other, in the multitude whereof,
it were very hard to preserue and continew
the splendor and sincerity of the former ser-
uor and charity of that heroicall age, which
had as it were the florishinge springe, and
the first fruictes of the holy Ghost, and
therefore the prime and the cheefest season
of holines and religion : Of whose blessed
vigor of piety, the lesse wee sauor by tract
of tyme, the more our owne proper loue
increaseth, and the loue of God decreaseth.

3. But in all ages God sendeth some to
reforme the auncient discipline ; and to re-
uiue the languished vigor therof, not only
in themselves but in others, especially in
this so generall a corruption, not only of
nature, but also of manners, of religion and
lawes, of ciuill honesty and religious pie-
tie, as Ignatius Loiola 1540. began his re-
formation of the clergy, and by the institu-
tion of his order confirmed by Paule the 3.
Pope, renued the old discipline by reducing
his order and institution therunto. It is

*The foun-
der of the
order of
the Soci-
tie of Ie-
sus.*

Syrhus. also a matter of no lesse consideration then
the former, that in one night he was borne
in the house of Loyola nere the towne of
Bergara in Ipulcha a prouince betwixt Bis-
caie, and the kingdome of Nauarre, and
Luther was borne in Saxony in a towne
nere Wittenberge called Ilesby 1483. vpon
S. Mar-

S. Martins daye. Both of them employed their wittes at one time, the one to bring all religion and ecclesiasticall order to vtter confusion and miserable desolation: the other to restote the same to the auntient perfection thereof; the one of a religious man became an Apostate, of a continent became lecherous, of a saint became a diuell: the other of a seculer became religious, of a souldier became a saint, of a man became an Angell. And as at onetime and in one night, S. Augustine was borne in Africke, and Pelagius the heretique was borne in Englan-de, and as Pelagius intended to ouerthrow the church with his peruerse heresie, and S. Augustine laboured to restore the same by his founde doctrine; so the blessed Ignatius with his religious & blessed family, labored to destroy the darnell and cockell of heresy, which Luther, Caluin and all their most wicked and blasphemous sectaries, haue sownen in the feild of our Lord which is the Catholique Church.

4. Others after him were made instrumen tes to reforme the slacknes and desolation of the clergy, as Phillip Nereias, and other godly people at Rome and els where in our owne dayes, and haue also cast their beames into other kingdomes, especially Italy, Fraunce and Spaine. Seing that God can neuer be glorified in this world but by his church, nor his church can neuer be man-
teyned

490 Lib. X. *The Theater of Catbolicke*
teyned but by sacrifice and sacramentes, nor
sacraments can be offered or done but by
priestes, for the which they are ordeyned and
instituted cheifly and principally. And who-
soeuer goeth about to take away preisthood,
taketh away both sacrifice, sacraments, reli-
gion, church, and consequently robs God
of his honour, spoiles him of his glory, and
deprives Christians of theire knowledge &
loue of him.

5. This preist-hoode is deuided into
two orders, the one speculatiue, and the o-
ther practicall; and as Christe was intertey-
ned by two devout sisters, Mary & Martha,
so he is also continually serued in his church
by two religious orders, which Mary re-
presented. I meane the speculatiue, and the
order of the cleargy which Martha signi-
fied; This saint Ambrose declarereth saying.
Ambros.
spiss. 15.
Who can be ignorant that in the church of
God there are two excellencies, the one is
the office of the Clergy, the other the insti-
tution of Monkes, the one to be exercized
and practised amongst men, the other to be
trained vp and accustomed to abstinence &
patience, the one to be represented on the
theater, the other to be hidden in a corner,
the one to be a spectacle to the world, the
other to be kept in secret. And therefore
*Speculum facti sumus Deo, angelis & homi-
nibus.* Wee are become a spectacle to God,

to Angells, and to men: the one fighteth against the confusion of the world, the other against the allurementes of the flesh, the one more profitable for his neighbor, the other more perfect for himselfe, both of them denie themselues, that they may serue Christe perfectly, because to men of perfection it is said, *Whosoever will come after me, let him deny himselfe and follow me*; the one doth strugle wiith the world, the other wrestleth with the deuill: the one ouercometh the baites of the world, the other flies from them, vnto whome the world is crucified, and he vnto the world: the one hath greater temptation and greater victory, the other lesse daunger and greater securitie: thus farre saint Ambrose, by which you may perceiue the state of those that liue in Cloisters and Monasteries and Monkes Friers, and such as liue abroade in the world, in continuall feare and manifest daungers, in which many are fallen, and many others are vpholden.

Of the multitude of religious persons.

CHAPTER V.

I. **N**Othing is soe irksome vnto our corrupt nature and carnall disposition, altogether corrupted with the too much alluring humors of sensuality,

492 Lib. X. The Theater of Catbolick
suality, intoxicated with the blinde affec-
tion thereof, as to caste the yoake thereof
away from vs, by taking vp Christes crosse,
by denyng our selues to follow Christe,
whereof in so doing wee may apply to our
selues that verse of the prophett. *Deripuisti
Domine vincula mea, tibi sacrificabo hostiam
laudis.* O Lord thou hast broken my feters,
I will sacrifice vnto thee a sacrifice of praise.
Which euer was obserued in all ages of the
gospell, by vtterly renouncinge the world
with all the pompes thereof, which was
put in execution by the perfection of reli-
gious vocation.

2. How many thousandes, or rather
millions, by the examples of saint Paule the
Hermitt and saint Antony, haue caste off
this yoake, abandoned or rather abiured the
world; retired themselues to the desertes,
there with greater liberty of spirite, better
security for their saluation, and les daunger
of tentation, to serue God all the dayes of
their liues? Of the said saint Antony it is
*Athen. in
vita eius.* written by a mooste holy sainte, that in the
mountaine there were monasteries as if
they were tabernacles full of devine quires,
of such as songe psalmes and praied, which
seemed to inhabite a certaine infinite region
seperated from all conuersation: amongst
whome (saith he) there was peace and con-
cord, there none hated another, either by
word or frowninge: wherefore that of the
scripture

scripture may be verified thereof, *quam bona domus tuae Jacob*, how good are the houses of Jacob, the tabernacle of Israell, they are like woodes that doe shaddowe, like a paradise vpon riuers, like tabernacles which are pitched of our Lord, and like Cedars of Libannus about the waters.

3. The like testimony saint Hierom giueth of saint Hilarion, who about that time founded many monasteries in Palestine, wherein also Macharius the disciple of saint Anthony and Cariton, founded many monasteries, in one of which as Isodorus recordeth, were a thousand Monkes. It is said also that one Apollonius, had 5000. Monkes vnder his gouernment. In the mountaine of Mitria which is 40. miles, from Alexandria, were 5000. monkes in 50. monasteries which were all gouerned and directed by one Superiour. Syria and Ægypt did also abound with such swarmes of holy monkes, that the wicked Emperour, Julian the Apostate and Valens, compelled them by force and violence to goe as souldiers to the warres, but quickly afterwardes God punished both the one and the other for their labour; saint Hierome wrote the life of those Monkes.

Hieron in
vita, Hil-
lariou.

4. Palladius Bishop of Cappadocia, went in pilgrimage barefooted, being accompanied with y. to visite the Monkes of Ægypt, they came vnto a certayne citry by Thebes

494 Lib. X. *The Theater of Catholick*
Thebes called Oxirnicum, in which they
found such religion and sanctity, as they by
word could not expresse, in which there
was no heretique nor gentile, and wee saw
more monasteries and religious houses
there (said he) then prophane houses, so
that every streeete and corner thereof were
replenished with deuine praises and celest
iall Alleluias, the whole citty being as it
were but one only church, inhabited and
possessted of the seruantes of God, the Bis
hopp of that city tould them, there were
20. thousand Virgins, and 10. thousand
Monkes: wee are notable (saith he) to ex
presse with what entire affection, honour,
and ferverour of charity, they enterteined vs.
He saw also at Babilon and Memphis, an
inumerable multitude of Monkes, which
were endewed and adorned with sundry
giftes of the holy gholte, this is the place
where the Patriarche Iosephe kept in store
provision of wheate for seuen yeares scar
city. He maketh mention of Amonius the
father of 3000. Monkes, dwellinge neere
Thebes, and Paconius which liued 400.yea
res after Christe which had 7000. Monckes
disioined the one from the other in diuers
houses. Also Serapion which had 10000.
vnder his gouernemente, whose liues were so
famous for their sanctity, and eminept ver
ties, that many went in pilgrimage to the
desart to see them, amongit whome was
that

that holy woman Paula, as saint Hierom reporteth. Who beinge astonished with their admirable vertues, & forgettinge her owne sex, wished to dwell amongst so many thousand Monkes, who neuer went to any of their cells, but she prostrated her selfe vpon her knees, before each of them, beleueing she saw Christe in euerie one of them.

5. Many thousand virgins imbraced this religious perfection as the ecclesiastical histories record, especiallie Theodorus who writeth, that there were an infinite number of Monasteries and conuents of Virgins in moste partes of the easte, as in Palestine, Ægypt, Asia, Pontus, Siluia, Siria and Europe, from the time that Christ was borne of a Virgin, the swarmes of Virgins were multiplied, in all which multitude both of men and weomen, no irreguler or disordered confusion was practised, none was impeached with any imputation of shameles or irreligious misdeameanour, the cheefest consideration of theire rules and institutions (as saint Hierom saith) was to obey their superiours in all thinges, except *Religious histor.* (saith he) the time of publique exercise of prayers, and meditations. The Monkes of Ægypt liued altogether by their owne labours, and what euerie one could gett by his toile, and industrious acquisition, sauing a small portion, which he reserued for his owne sustentation and liuelie-hood, they brought

496 Lib. XI. *The Theater of Catholick*
brought it to their father generall to be
distributed vpon the poore, & so they were
wonte to send shippes laden with corne and
provision vnto Alexandria for the releife of
the poore prisoners, and other needy dis-
tressed persons; for in Egipt were not such
number of poore people which could con-
sume the Almes and bountifullnes of these
saintes.

6. But let no man carpe or take occa-
sion of detractinge of the religiouse persons
of this time, for that they doe not so labour
for those Monkes of Egipt and Palestine
had no other purpose or imployment, but
to serue God and to labour for their owne
proper perfection, not respecting their
neighbours, and so for the moste parte
they liued in remote places, and it was also
prouided by their institution to labour with
their bodies: but the Monkes and religiouse
orders of our tymes, they are bound by the
institution of their order, not only to helpe
themselues spirituallly, but also their neig-
hhours, and so they are bounde to preach
and teach and heare confessions. For the ac-
complishing of which worke, to doe it
well, they must needes study, and labour
very much, which cannot be accomplished
or well done, if they should bestow their
tymes in any seruile worke.

7. Europe also is bewtified and famous
with these religiouse orders and obserua-
tions

tions of Italy, as saint Gregory the great, maketh mention in his 4. dialogues, which he composed for the moste parte of the liues and miracles of many religious sainctes of that country . Trithemius doth write; that in his owne tyme which was about anno 1470. there were of the order of S. Benedict in the prouince of Moguntia 124. abies besides 10. that were seperated from the rest, and added that there were in other places 5000. compleat abies, besides many small monasteries . Other authors doe write as Cæsararius, Bruto, and the author of the beginning of the order of Cisters Montaluo, and *Arnoldus Abion in ligno vita*, that there were 37000. monasteries of the order of S. Benedict in the world , 14000. Priories, Nunries 15000. that there were canonized of that order 55000. that there were popes 46. Cardinallis, 300 . Parriarches and Arch-bishops 1600. Bishops 4000. Emperours 25. Empresses 29. Kinges 54. Queenes 53. sonnes and daughters of Emperours 54. sonnes of Kinges 49. daughters of Kinges 72. doctors that wrote booke 15000. Martirs 5270. For the space of 300. yeares, all the Popes were of that order: for the space of 600, yeares all the vniuersities were gouerned and directed by that order: and 33. kingdo mes were conuerted by that order vnto the christian religion. Tertullus father to Placido the Monke, bestowed vpon saint Benedict

498 Lib. X. *The Theater of Catbolick*
28. prouinces, 98, cities and villages, all the
kinges of thele partes of the world for the
molte parte were buried in the monasteries
of the said order: the Kinges of France in
the monastery of saintes Denis, the kinges
of Englaunde at Westminster, the kinges of
Naples at S. Seuerine, the kinges of Cicily
at Palermo, the kinges of Arragon at Po-
blete, the kinges of Nauarre at S. Salvador,
the kinges of Portugall at Alcobaco, the
Emperours in the Monastery of Fuldense.
The Abbey of Floriacense with the monas-
teries therunto belonginge, is worth a mil-
lion by the yeare.

Bernard. 8. S. Bernard writeth that in Ireland
in vita 8. there was a monastery that brought forth
Malachie many thousand Monkes, & was the head of
many monasteries, a place (saith he) truly
holy, fertile of saintes, and moste aboun-
dantly fructifyinge vnto God, so as one of
the children of that most holy place called
Luanus, was the founder of an hundred mon-
asteries. Ireland (saith the same saint Ber-
nard) being so enriched by these blessed peo-
ple, may ioifully singe the verse of David.
*Plati. de
bono statu
religiosi
lib. 2. c. 2 4* *Visitasti terram & inebriasti eam, multiplicasti
locupletare eius.* Thou haft visited the earth,
and thou haft overflowen and abundantly
inriched the same with the swarmes of these
holy people, who made their excursions
and cast forth their bearnes into other pla-
ces, out of which came holy Columbauns
into

into Franche, and builded the famous monastry of Luxouia, where heauenly and deuine Alleluias, surceased not any instant or moment by night or by day, whose blessed quire is incessantlie supplied by religiouse Monkes: thus farre Saint Bernard.

Of many great and eminent men, Who forsooke and contemned the world, to become religious.

CHAPTER VI.

1. **B**eing to speake of many great and eminent persons who contemned the world to become religious, and were the flower and ornament of the catholique church (the number whereof, are almost inumerable) I wil endeavour to exéplifie them, first in the grecians, and next in the latines. Of thele in the first ranke I may put Serapion, who in the yeare 193. beinge a younge man, imbraced a monastical life, and was made the 8. Patriarche of Antioch after saint Peter, none in his time beinge so learned, or so eloquent as he, who wrote manny learned booke. After him succeeded Pamphilus anno 240. being the learnedest of his time, of whose great librarie saint Hierome made mention: he was put to death by Maximianus. About that time also was Lucianus Hier. de script. Eccl. clef.

500 Lib. X. *The Theater of Catbolick*
which as Suidus saith, kept Schoole at An-
tioch, who also was famished to death by
the said Maximianus. After him florished
Hier. ibid. saint John Climachus, the ornament of his
tyme, who liued in the monasterie of Mount
Sinay; Not inferior vnto him was holie E-
phrem, whose writinges next after the scrip-
tures, were read in many churches of the
East, as S. Hierom recordeth.

2. Others were most famous both for
their incomparable learninge and sanctitie,
as saint Basil and saint Gregory Nazianzen,
both of which professed monasticall life.
For the said Nazianzen, trauailing by sea
vnto Athens and being affrithed with great
tempest, made a vowe to serue God in mo-
nastical profession, if he did arrive safe, which
vowe when he had ended his studies he ac-
complished. S. Epiphanius also a man verie
memorable, beinge the light of his age, by
the helpe of one Lucius Mounke, retired
himselfe to religious sanctuarie. What shall
I say of S. Iohn Chrisostome Archbischoppe
of Constantinople, who liued anno 400/ and
of saint Iohn Damascen, who liued
anno 730. haue they not also applied them-
selues to serue God in this euangelicall dis-
cipline? I ought not to forgett Nilus, Iiacius,
Euthimius, Anastasius, & Besarion, the last
wherof was the anchor in the general coun-
cell of Florence for the reconciliation & v-
niō, of the Greekes, vnto the latine, church
who

who for his great learning and hollines, was created Cardinall by Eugenius the 4. thus farr of the Greekes, besides others thowlandes which were to tedious to recite.

3. Amoungest the Latines wee will put in the first rancke, the two pillers of the church, saint Hierome and saint Augustine, both which consecrated themselues to the seruice of God in monasticall profession. As for saint Hierom, from his childhooде he was trained vpp therein, and soe addicted therunto, that he refused to take holie orders at the handes of Paulinus Bishoppe, of whome he was soe earnestlie sollicited, therunto, yet he would neuer take it vpon him but conditionallie, that he should neuer leaue off monasticall professiō, of which writinge to Pamacius, he said he would not leaue of, that for the which he forsooke the worlde: and when he was stricken iſ yeares, he retourned vnto Hierusalem, and at the cribe of our Lord he by ioyninge his helpe with saint Paule, erected two monasteries, one for men, another for women, and amplified, and enlardged them at his owne proper charges, and as he himselfe witnesseth, did send Paulinus to sell all his patrimonie for the entertaininge, and reliueng of all such Mounks, as out of all places of the world came to see him.

Epist. 61.

4. As for saint Augustine, although it be
Ii 3 manifest

502 Lib. X. The Theater of Catholick
manifest by other authors, and specially by
Poscidonius, that he obserued this institution,
yet his owne wordes can best declare
the same. I (saith he) the writer hereof
haue most intierlie loued the perfection of
which our Sauiour speaketh saying; Goe, and

Aug. ep. 4. sell all that thou hast, and give it to the poore,
and come and followe me: neither by my owne
force haue I don soe, but by his grace hel-
pinge me, and none knoweth how much
profited by this way of perfection but
my selfe, and to this purpose I exhorted o-
thers as much as I coulde, and in the name
of our Lord I haue many consorts, who are
perswaded by my meanes. In another place
he saith. Petilianus with his cursed young
did not forbeare to slander, and find fault
with Monasteries, and Mounckes, repro-
uing me that this kinde of life was institu-
ted by me, which order being spred through
the whole world, he saith he knoweth not,
or at least he faineth ignorance therein: thus
farr saint Augustine.

Hier epist. 33. 5. In their times was that charitable Pre-
late, Paulinus, Bishopp of Nola, who was
a Mouncke as saint Hierome recordeth, his
bookes doe testifie his great learninge his
workes of mercie doe witnes his great cha-
ritie: for when Nola was ranfaked of the
Vádals in Affrick, he would needes put him-
selfe into captiuitie for the redemption of a
poore Widdowes onlie sonne. I ought not
here

here to neglect the worthie Prelate S. Martin Bishopp of Toures, who builded 3. monasteries; the first at Millain, out of which he was driuen violentlie by Auxentius the Arrian. The second at Poiters. The third at Toures, where though he was a Bishopp, he obserued reguler discipline with 8. Mounkes vntill he died, as Sulpitius wri-
teth. About that time alsoe florished John Cassianus, a Scythian by nation, being first disciple to saint John Chrisostome, who erected a monasterie at Marsells. Next unto him was Eucherius Bishopp of Lyons, and monck, brought vp in the conuent of Lyrinensis, and Prosper Bishopp of Rheyd, who was a mouncke, and secretarie to Leo the great.

6. How famous was Fulgentius in Affrique and in all partes of the world for his great learning, in writinge so much against heretiques, who being a Bishopp, obserued monasticall life? Immediatly after him, followed that worthie man Cassiodorus, who being Senator of the cittie Dane-
nan, and chauncelor to Theodoricus king of the Romanes, whome (for that the said kinge killed Boetius) he forsooke together with the worlde, and became a mouncke of the order of S. Bennet Anno 550. After him succeeded Gregorie the great, soe called for his great learning, and sanctitie, who of a mouncke of the laid order, was made

504 Lib. X. The Theater of Catholick
Popé. What shall I say of S. Gregorie of
Toures, who was taken out of the mona-
sterie to gouerne that Sea? of saint Eutropius
Bishopp of Valentia, he being also a mōcke?
Of Isidorus who was taken out of his mo-
nasterie to be Bishopp of Ciuill? Of Alfon-
sus who from the conuent was assumed
to be Archbishopp of Tolledo in Spaine,
whose learned booke doe edifie the world;
How glorious is France by soe learned
mounckes, and religious people as S. Ber-
nard. S. Cesarius Bishopp of Orlans, and
Anselmus with many others? Italy by S.
Benedict, saint Bonaventura, saint Thomas
of Aquinus, saint Frauncis &c. England by
saint Beda, saint Bonifacius &c. Irland by
saint Patrick, saint Malachias, saint Colum-
banus, saint Columba, saint Brandan with
infinitt others.

*Of Emperors Kinges and Princes who forsooke
the world to become religious.*

CHAPTER VII.

¶ Lthough our soules in the sight
of God who made them, are
equall by nature, yet he maketh
choice rather of the poore,
then of the powerfull and riche: of the
humblest and basest, then of the proude and
loftiest; For as the Apostle saith, there are
not

not many noble nor wise accordinge to the fleshe, for God maketh of the poore his selected people to confound the rich, the foolish of this world he prefers before the wise thereof, he deposeth the mightest from their throane, and exalteth the humble and meeke: the more that a man is intangled with the worlde, and allured by the vncertaine and deceitfull promisses, and promotions thereof, the greater difficultie hath he to forgoe it, and the lesse feelinge, hath he to preuenent the dangerous ruyne, and dismall lott of the same, and a man once being ingulfed in the filthie puddle of beastlie concupiscence, which euer doth insult ouer the spiritt, the lesse feeling hath he of godes inspiration, and the lesse swaie beareth the interior man, which in carnall and beastlie people is altogether restrained from his operation, by their insatiable and inextingible appetites of their fleshlie inclination, and disposition, to these vilde and corruptible things.

2. When the greatest and mightiest Monarchs and Potentates of this world are in this case, especially if they be wantonlie trained vpp in voluptuousnes, and enticed with lasciuious and wanton exercises, they forgett and forgoe all spirituall motions, to make themselues as it were dull and insensible to all celestiall influence and illustrations, forgetfull of God, obliuious of his comau-

306 Lib. X. The Theater of Catholick
comauendementes, negligent of their charge,
carlesse and vnprouident of the end, and
marke for the which they are exalted, and
aduaunced to the regall scepter, which is
the peace and tranquillitie of the comon
wealth. But they not respectinge either co-
mon good, or the peaceable estate of their
kingdomes, abusing their powerfull force,
and dignitie with wanton lusts, and other
execrable vices, and wickednes, of whome

Psal. 134. it is spoken by the holy ghoast. *Gaudem
hipocrite instar puncti,* their ioye, and all-
critie shall quickly be ended, and they like-
wise eyther themselues or their posteritie
shalbe plunged an perplexed with the vſual
troubles, continuall calamities, and fatall
reolutions, which commonly are incident
vnto such princes, of whome it is said; *Vi-
trum iniustum mala capient in interitu.* The euils
and mischeefe of an vniuit and wicked man
shall intrappe and compasse him, euen vnto
his destruction and vtter decaye; They may
for a smale tyme raigne ouer wicked natiōs,
for whose dreadfull and abhominable tres-
passes and wickednes, God suffreth or ra-
ther stirreth vpp Tyrants, to vexe, punish
and ouercharg their miserable subiects with
grieuous and intollerable oppresions, ty-
rannicall extortions, impositions and irre-
parabile callamities, who euer maketh
choice of wicked officers and ministers,
which frame and conforme themselues to
please

please their wicked humors, and are skilful
architects to putt in execution their detesta-
ble plottes and purposes, staues of their
bellies, enemies of Christ's crosse, captiues,
and seruants of the diuill, whose chiefeſt
reward and promotion for performing their
dreadfull and bloudie tragedieſ, is the go-
vernment of ſuch prouinceſ and cittieſ, to
whome they haue comitted them.

3. And although Ferdinand King of
Castile and Arragon, father to the good
Queene Katherin of England, was as ver-
tuouſ and iuft a prince as liued in all Europe
in his daies, yet whē he was dienge, he gaue
a mournefull ſigh, and ſaid, he had rather
then all the kingdomeſ in the worlde, that
he were a poore lay brother in ſome reli-
giouſ order, ſeruинг in a monaſterie, then
(ſaid he) my conſcience ſhoulde be diſburde-
ned of the heauie, and dreadfull terror of
my dangerous accompteſ, for the heauie
burden, of ſoe manny kingdomeſ, ſtateſ, &
Prouinceſ for the which I miſerable wretch
muſt aunſwere, being ſcarſe able to ſatisfie
or yelde accompt for my owne ſecrett and
peculiar offenſeſ, muſh leſſe for the gouern-
mente of all thoſe regions committed by
God, to my charge and ouerſight. After that
the Empire Anno 800. was tranſlated by Leo
the 3. Pope into the West, and Charles the
great King of Fraunce being made Emperor
iome of the Emperors that ſucceeded him,
forſa-

*Zonarus
ſomo 3.*

508 Lib. X. *The Theater of Catolick*
forsaking the Empire, became religious, as
Lotharius, who beinge fifteene yeares Em-
peror, and liued a most vertuous Christian,
remembringe the speech that his father Lo-
douicke vſed in the time of his death of the
vanitie of the worlde, and of the miserable
estate of such as are the flaues therof, became
a Mounck anno 865.

4. Hugo. the Emperor, after many vic-
tories that he had against his enemies, be-
came a Mouncke. Rachisius kinge of Italie
resigninge his kingdome to his Brother
Astulpus became religious in the Monas-
terie of Mount Calsius, of the which he
was as it is thought, Abott anno 741. Pipine
kinge also of the Romanes and eldest sonne
of Charles the great, followed that blessed
example, who became a mouncke in a mo-
nasterie that he builded himselfe at Verona
anno 805. In Spaine Bamba very prosperous,
and fortunate both at home and a broade,
amoungest his other victorious exploites,
defeated and discomfited 200. shippes of
Moores that were Pyratts, tooke also Paule
kinge of Fraunce prisoner that came to in-
uade Spayne, at lenght beinge moued by
diuine inspiration became a mouncke anno
674. whose blessed example, Verenundus
kinge of Castile followed. Ramiris kinge
of Arragon first became a mouncke in his
fathers life time, who beinge dead without
yſſue of other Children, was compelled to
returne

returne to the worlde and marrie, and ha-
uinge yssue which was a daughter, returned
to his monasterie againe.

5. But of all kingdomes of the world,
England was most famous for the number
and sanctitie of their religous kinges, as
Sigibertus kinge of Nothumberland, who
forlakinge the worlde, tooke a religous
habitt vpon him Anno 640. Ethelred kinge
of the Merceans anno 704. who gouerning
his kingdome with great pietie and religion,
resigned the same ouer to his sonne beinge
but a childe, and erected a monasterie of
which he was made Abbott. But when the
childe came to riper yeares, he followed
his fathers steppes, went to Rome, and re-
ceaued the habitt of Constantine the first
then Pope, and spent there the remainder
of his dayes, with great sanctitie and hol-
lines, his name was Chenredus, in whose
companie went Offa kinge of the East Sa-
xons, who in the prime of his youth, set-
tinge at naught the vanities of all worldlie
prosperitie, contemninge his opulent, and
rich kingdome, tooke vpon him a voluntary
death, which was, to betake himselfe to a
perpetual silence, banishing from his vowed
and inuincible chaftitie, all fleshlie entice-
mentes and prouocations; Not longe after
him Inas kinges of the said Saxons, a man of
of an incomparable pietie and deuotion,
made his whole kingdome tributaire to the
sea

310 Lib. X. *The Theater of Catholick
sea Apostolique* went to Rome forsaking
his kingdome, and became religious; The
same Geofus did, vnto whome Venerable
Beda dedicated his historie, who beinge
kinge of Northumberland and considering
the dangerous estate of kinges, fled vnto a
monasterie, there to serue God, with grea-
ter securitie of his saluation, and resigned
his kingdome to Egeber his Uncle, who af-
ter that he had raigned 20. yeares, followed
also his Nephewe to the monasterie, and
died therin in that religious vocation.

6. In Germanie the example of Char-
lemaine was famous beinge sonne to Char-
les Martell, and beinge kinge of Austria and
and Suethland came to Rome in a poore
mans attire and vnownken to any, where
he receaued holie orders of Zacharias the
Pope, and afterwards entred the monaste-
rie in mount Zoracte which he himselfe
builded, but beinge disturbed by the frequēt
visitation of thole of his frindes, retired
himselfe to Mount Cassen, a place more re-
mote, was there receaued with great ioie
of Petrocias Abbott thereof, where he in-
creased verie well in vertue and religion, and
especially in humilitie. For beinge by the
Abbott appointed to keepe sheepe (which
office he more willingly accepted, then the
scepter when he was crowned) at a certaine
tyme, when one of the sheepe was lame, he
brought her vpon his owne shoudiers vnto
the

the feild: he liued Anno 750. What shall I say of Trebellus kinge of the Bulgars, who through the blessed endeouours of Pope Nicholas the first, became a christian and bore such zeale to christian religion, that he expelled presentlie Photinus the heretique, and leauinge the kingdome to his sonne, became a mouncke. But vnderstandinge afterwardes that his said sonne caste off the yoke of Christ, and returned to his former impietie, he went out of the monasterie, & tooke his sonne prisoner, whome he leuerlie punished by putting out his eyes, perpetuall emprisonment, and depriuation of his kingdome, which he gaue to Albert his younger sonne, and instructinge him with sound councells and blessed admonitions of Christian obseruations, returned to his monasterie.

7. Another memorable example is of John Bren a kinge of Hierusalem, and Emperor of Constantinople, who in his seruent prayers saw saint Fraunces offering vnto him his habitt, and forthwith called his confessor and receaued the said habitt, in which he liued but fewe dayes: and though he came to the vieneyarde the 11. hour, yet he receaued neuerthelesse his wages. What kinge more famous for his great vertue and miracles, then kinge Henrie of Cyprus, who followed the same blessed course of life? In this blessed rancke wee may enroll John, kinge

512 Lib. X. *The Theater of Catholick
kinge of Armenia, who resigninge his king-
dome to Leo his nephew, which was so
large and soe great that he had vnder him
24. kinges, chose rather to be abie&t and base
in the house of God, then to commaunde
in the tabernacles of sinners. But when the
Turcks inuaded those kingdomes, and Leo
beinge not able to resiste them, and seing
it was the quarrell of God, he girded him-
selfe with the sworde, leuied an armie, re-
sisted the enemies of Christ, giuinge them
verie great ouerthowre, but persecutinge
the course of his victorious battell he was
slaine, and made a blessed ende; What shall
I say of the sonnes of Emperours and kin-
ges, the 3. sonnes of Charles the great Em-
peror, as Vgon, Dagon and Pipine, two of
them became religious of their owne ac-
corde: the last was compelled to enter for
that he aspired to the kingdome in his fa-
thers life tyme, but when he tasted the
sweetnesse of Christe his yoke, he imbraced
the same willinglie, they liued Anno 83.*

8. Vbian kinge of Ireland, had 3. sonnes,
all were Mouncks and great Sainctes vid.
Furseus, Follianus, and Vltanus, who
leauinge their countrie, came into Fraunce
in the time of Clodoneus kinge of that
countrie, and builded the monasterie of
Pontimacum, which euer since was veris
famous. The emulation of the two sonnes
of Brittain shold not be omitted, for whē
Iudaellus

Judaellus who was next to succedé in that kingdome, told his brother Iodocus of his purpose in takinge vpon him a religious obseruation, and that he should prepare himselfe for the gouernment thereof, he craued 8. dayes to deliberate vpon the matter, but when he entred in deepe discourse with himselfe, what a heauie and daungerous burden he should take vpon him, he prevented his brothers purpose, and fled into the monasterie, before he tooke any order to hinder his determination. The kinge of England called Richard, had two sonnes that were religious anno 802. the one was called Willebald, in Mount Cassin, the other Winebad at Mardeburge in Saxonie. The kinge of Fraunce called Charles, had also two sonnes that were religious, Clotarius, and Charles the great, who professed the same institution anno 841. In whose register wee ought to enroll Frederique the sonne of Lodouicke anno 962. Henry the sonne of another Lodouicke Anno 1150. Lodouicke alsoe the sonne of Charles the second Kinge of Fraunce, and heire apparent of the crowne thereof: who beinge hostage in Spaine, became a Franciscan Frier. The like profession alsoe Iames the sonne of the kinge of Maiorca embrased, which was the firt of the royll blood that euer entred that order, whose happie exāple Peter the sonne of the kinge of Arragon

followed: who did not onlie profit himselfe, but was alsoe by his deuoute sermons, a light to manny that walked in darcknes and in the shadowe of death.

9. If I should register all the kinges, Princes and Dukes which entred into religion, it should require an infinit labour, although I ought not to omitt al, as Algorius Duke of Aquitane with his sonne Amandus, Anno 429. Also Anselmus Duke of Mantua anno 740. Dicladus & Arcigiadus, Duks of Suethlande anno 815. Vigestus of Spoleta 820. Willian Duke of Guyne, and Aquitane 411. another Willia also Duke of that place anno 932. who was soe humble that vpon a certaine tyme when the Abbott of Claima (in which Abby the said Duke serued God) bid him to bake some bread, he went most willingly to the hoat furnace, and hauinge not at that tyme wherwith to cleanse it, he did sweepe the hoate furnace with his habit, and receaued noe harme. Not inferior vnto him in this religious zeale, was another Willian Duke of Burgundie, who entred into saint Frauncis his order. Was there any ma found in the worlde these manny a hundredth yeres, more triumphant and victorious in warre, more prosperous and happie in peace, then Charles the fifte Emperor, who hauinge triumphed and ouercome all his mightie and potent enemies, chased and deraue away the great Turcke with his armie of

mie of three hundred thowsand soldiours from the dreadfull siege of the cittie of Vienna, the capitall cittie of Austria, and from the destruction of Christendome, and supplantation of the catholique religion, tooke the rebellious and seditious princes of Germanie prisoners in the oxen fielde, hauinge but a handfull in respect of the great and mightie armie which he ouercame in in a sett battell, which they pitched by the instigation of that fatall and ominous Apostate Luther, beinge the onlie cause of all the miseries and callamities of the Christian world. He tooke also Frauncis the first by his captaine generall before Pauia in Lumbardie, who with 6000. soldiours came to besiege the said cittie, where all his army beinge ouerthrown, was brought prisoner in his owne gallies to Madrill. He tamed alsoe all Affrique with his victorious and invincible Armies, Wyone, Tuins, and Golesta, ouerthrewe Barbarosa beinge a Pyratt, and most infestuous to the Christians. Extinguished that raginge and furious flame of the Spanish rebellion, and all the citties and comons of the two kingdomes of Castile, the kingdome of Arragon & Valentia, all which reuolted from him, for that he placed in his owne absence, a Viceroye which was not natuie of their owne countrie, all the rebels, although he ouercame them, yet he pardoned them both in

516 Lib. X. *The Theater of Catholick*
landes and goodes, he tooke manny citties
and fortresles in Affrique, as Oran, Tanges
Zeita, with many other places of great
importance, and after atchieuing many other
great victories, being wearie of the world,
resigned his Empire vnto his brother Ferdinando,
and his kingdomes and other states
to his sonn Philipp the second, and retired
himselfe to a monasterie of saint Hieromes
order in Stremadura in Spaine, and ended
the remainder of his daies there most hap-
pilie, by whose blessed examples many no-
ble men were converted vnto God, by ta-
king vppon them this religious vocation,
as Charles de Borgia, Duke of Gandia,
who enjoyed great and honorable offices
vnder the said Emperor, became a Je-
suitt, and was generall of that blessed order
of the societie of Iesus: and Anthony de
Corduba the sonne of the Duke of Feria in
Spaine, a neere coussin to the Duke of Gan-
dia. Rodulphus of Aquauua in Italie a Je-
suitt, who beinge alsoe sent to the east In-
dies accordinge to the institution of that
order, there with other fathers of his re-
ligion, suffered Martirdome by the Bar-
barians.

10. Amoungest these I may not omitt
that worthie and blessed Duke Ioyes of
Fraunce, who first takinge vpon him the ha-
bitt and most austere profesyon of a poore
Capuchine frier, was comaunded by the last
troubles

troubles and garboiles of that kingdome, to defend his countrie against the inuasion, and excursiōs of the hugonotts of Languedocke, which he perfourmed most worthily: but the warres being ended, he returned to his owne profession, and religion againe, who by his holie life, & incessant preaching, edified and conuerted many dissolute persons, perswaded them to despise the world, and the occasions of their woe, and died three yeares past, whose happy memorie, will liue eternallie. I might alleadge many other worthie examples, but because they are as yet liuinge I will omitt them, for that wee are bid to praise men, but not before their death, and that accordinge to their merites. Thus in our holy religion, great personages haue humbled themselues to Christ his yoke, as it is prophesied by Esay; *Omnis mons & collis humiliabitur, cuerie mountaine and hilliocke shalbe humbled*: which prophesie is perfourmed in great Monarques that submitted their scepter to the crosse of him that was crucified, and represented in their liues the lively image of his bitter passion.

Of Empresses, Queenes and Princes, Who
likewise forsooke the world to be-
come religious.

CHAPTER VIII.

 N the first Rancke wee must place that worthie and blessed Empresse Theodora, who notwithstandinge shee was married vnto Theophilus the Emperor Anno 470. an heretique; yet remained still a firme Catholique, and he beinge dead, shee restored sacred images, and recalled backe againe holie people, that were exiled and banished for theire religion. Then sequestred herselfe from the incoberances of the gouernment of the Empire into a monasterie, where her mother Trurina had serued God for many yeares, whose blessed example the Empresse Augusta followed: and being importuned by the state of the Empire, came for a tyme out of the monasterie to appease some rebellion against her sonne, which was raised by his tutors, vnto whose custodie shee committed him, which beinge appeased, shee returned to her monasterie againe: this was in the East anno 190.

2. In the Weast alsoe Ricarda, the wife of Carolus Crasus Emperor of the weast, did the like; who buildinge a monasterie in

Alsa-

Alsatia, bestowed the residue of her life therin. Cunegundus Anno 1139. who being married to Henrie kinge of England, and afterwardes chosen Emperor, and being separated from him for suspition of adulterie, contracted a better marriadge with Iesus Christ. Thrise happie was the other Cunegundus that was married to Henrie the first Emperor, who euer kept her virginitie, after whose death she spente the rest of her yeates in the Conuent of confugients: and is of the church registered amoungest the Sainctes. Agnes also the wife of the 3. Emperor, who beinge dead, shee resigned not only the Empire being at her disposition vntill her sonne should come to yeares, but also the Duchie of Bauaria, shee beinge inheritrix thereof, and went to Rome Anno 1157. where she tooke vpon her a reguler profision; whose example Elizabeth the wife of Albert Emperor, and Archduke of Austria imitated: who beinge miserable flaine, contemned the world, and liued religiouslie in a monasterie, builded by her selfe, all the daies of her life Anno 1290. whome her two daughters followed, the one was married to the king of Hungary, the other to the Earle of Ottigense, and also her two Neeches, the Queene of Poland, with her daughter.

3. Of Queenes also the number of them is not smale. The first Queene was Thesia Queene of Italie, the wife of Rachisines

520 Lib. X. *The Theater of Catolick*
aboue mentioned: for as her husband en-
tered into a monasterie in Mount Cassine, so
she entred and went into another monas-
terie with her daughter Petruda. In Fraunce
Radegundus beinge married to kinge Clo-
tarius against her will, shee obtained license
of him to consecrate her selfe to God in a
monasterie at Poiters, whose steeppes an-
other Queene of Fraunce Adoera the wife
of Chilper followed, with her daughter
Childerada Anno 650. Batilda which was
married to Clodoueus kinge of Frace, being
free from the yoke of weldorf by the
death of her husband, went to Callice; where
enrichinge the monasterie that was thero
with ample and opulent possessions, she en-
joyed the familiar presence of a better spouse.
In Spaine wee haue examples of sundrie
Queenes which were to longe to relate,
but I cannot omitt that worthie queene
Nugnes, who first became religious her-
selfe, and then her husband, Veremundus.
Neither must queene Tarasia, passe vnmenc-
tioned, who being espoused by her Brother
Alphonsus kinge of Leon vnto Abdala
kinge of Tolledo, could neuer be perswaded
to goe to bed with him, and the bar-
barous kinge beinge taken away by an ugly
disease, she married her selfe afterwardes to
Christ in the monasterie of saint Pelagius
Anno 1005.

4. England hath not beene inferior to
any

any of her conterminat kingdomes, in the fervent zeale that many Queenes had to this religious discipline. As Alfreda, which was fiances in marriage to the kinge of Northumberland, who beinge slaine before the matrimonie was consummated, together with her husbād Iuas, became religious. I canot let passe that worthy example of Ethelrade, who being married to two kinges, kept her virginie vndefiled, and afterwardeſ became religious. What ſhall I ſay of her ſister Seburga queene of Kente, and of Alfreda queene of Northumberland, who alſo became religious? I may not alſo ouerſlipp with silence, Margaret the daughter of Bela kinge of Hungarie, who being conſecrated to God by the vowe of her parētes, imbraced the blessed order of Saint Dominiue, and imploied her life in all religious exercise, eſpeciallie in ſeruing the ſicke and diseased persons, and refuſed the marriage of three kinges, of Polonia, Bohemia, and Cicilia, althoſh the diſpenſatiō of the Pope in reſpect of her vowe, was laboured for.

5. Zanchia Queene of Hierusalem and Cicilia, after that her husband Robert was dead, entred the order of Saint Frauncis at Naples, who earnestlie requested that none ſhould call her queene. Agnes daughter to Oretk kinge of Bohemia, who was married vnto Frederique the ſecond, neuer gaue any conſent to matrimonie, and kept her ſelte
perpe-

522 Lib. X. *The Theater of Catbolicke*
perpetually continent vntill shee went into
a monasterie, which her selfe builded at
Prage. Chunegundus also the daughter of
the king of Hungarie, who was mar-
ried vnto that chaste Boleslaus king of Po-
lande, together with him, kept hirselfe
Virgin, and liued most religiouse in a mo-
nasterie that shee her selfe hath builded.
Ioane the daughter of the kinge of Hun-
garie, Isabella the kinge of Fraunce his
daughter, and sister vnto S. Lewis, and
Blanche daughter of Philipp kinge of Fran-
ce, all obserued the religious vow of virgi-
nitie and continence.

6. In our dayes God forgetteth not al-
soe, to blesse his Curch with the like exam-
ple of despisinge the worlde, and imbra-
cinge the crosse of Iesu Christe, with his
euangelicall counselfes, yea in great per-
sonages, as in that most vertuous virgin
Margarita de Austria, daughter of Maximili-
lian the Emperor, and kinge Philipp the se-
cond of Spaine his sister, who professeth at
this daie this blessed institution in S. Clau-
st at Madrill in Spaine. Alsoe the two daugh-
ters of Charles ArchDuke of Austria and
Stiria, and sisters vnto the Queenes of
Spaine and Polande, and vnto the great
Dutches of Florence, who discended from
the greatest Potentates of the worlde, ren-
tinge at naught all the vaine promotions
of the same, consecrated themselues to
seru-

serue God in religious profesion.

7. But was it euer seene from the beginninge of the worlde, that any Kinge, Queene, Prince or noble man became a minister, or forsooke landes, or livinge to imbrace perfection in protestante religion? was it euer seene that anny protestant followed the councell of Christ, to give all that he had to the poore, to denie himselfe, to take vpp his crosse and to followe him? No trulie the contrarie is knownen, too well, for they never giue anny thinge to the poore, but take from them, all that the Catholique church purchased for them, who turne all sacred thinges to prophane vies, who robbe both God, the church & the poore of all their patrimoie; For they extarte from the poore inhabitantes 20. shillinges, some 30. some 40. both for mariage and christininge, and euerie one must pay so much; Yea euerie Gossopp is compelled to paie the like, and this they take vpp from the Catholiques of Ireland, whose inhabitantes in all places are of that profesion, except the English, soe that one English minister of that miserable countrie, in a village called Inischorcie in the countie of Wexford called Hufse (an Englishman) tooke from one little hamlett neere that village, 14. crownes for mariage and christininge in one fortnight; By which you may perceave what he tooke in euerie other place

524 Lib. X. *The Theater of Catbolick*
place of iurisdiction, he being in those
partes the Bishoppes officiall; By this cruel
and irreligious religion, manny of the
poore inhabitantes of that countrie are
disabled to keepe house, and are faine to
begg, being not able to mantaine house
through soe great an extortion, and yet
this minister cannot vnderstand his par-
rishoners, nor they him, excepting a vere
fewe of the English that are resident, at
Inischortie. Are there any laymen in the
world more worldlie or more couetous to
purchase landes for their childdrenn, or are
there any more greedie to hourde upp
wealth then they?

To conclude, it was never scene that
anny man or wooman who imbraced pro-
testancie, liued chaste and continent, for
by that profession none can be such, the
meanes being taken awaye by which chas-
titie and continencie are to be obtained,
as fastinge, prayers, discipline, hair clothe,
almesdeedes, contempt of his owne ex-
cellencie, and despising of the world.

Ho

greatlie religious people fructifie vnto God
and to his Church: and that they are the
best labourers which are therein.

CHAPTER IX.

Saint Bernard faith, that they are appointed by God to pray for the bodie of the church, both for the quicke and for the dead; And as Nazianzen witnesseth, their praiers be the only diluge that washe awaie our sinnes, and purge the world; And as Eusebius affirmeth, they are cōfērētēd vnto God for the whole stocke of mankinde. None knoweth what mischeefes and callamities they drieue from the worlde, what singuler benefites they obtaine of God, by whose praiers and workes of incomparable charitie, godes wrathe is appeased and made placable. Beside what blessed example giue they vnto the world? for had it not bene for them, the euangelicall vertues and counsells would haue bene quite extinguished, which they doe not only teach, but also practize. For their modestie, humilitie, piecie, deuotion and contempt of all temporall honnors and allurementes, are forcible motiues, and infallible inducementes to all kinde of vertues, and therfore saint Iohn Chisostome calleth them, the lanternes and specta-

126 Lib. X. The Theater of Catolick
spectacles of the worlde, for of them
people doe learne how God is to be re-
renced, with what feare, loue and deuotion
he is to be adored in the Sacramentes, with
what reuerence and respect he is to be prai-
vnto, how patient wee ought to be in ad-
uersitie, how stout & invincible wee shal-
 behau our selues in aduersitie, how chal-
lange wee ought to shewe our selues to our
neighbors, yea their whole liues is nothing
els, then a continuall bearinge of Christes
croffe, a secreat exhortation to all good
xamples of vertue and pietie, and a sil-
obiurgation and distastfullnes of all vice
and wickedenes. And therfore S. Iohn Ch-
ristoff. de despi.
verum. & hom. ad popnl. 59. iostome, wished the people to visitte and
frequent monasteries & conuentes, for they
are (faith he) without any allurements
and voide of all disquietnesse and distracti-
tions, besides (said he) they are most secur
and quiett hauens to fixe our ancker in.
Moreover, they oppose themselues against
all the enemies of the church, with whom
they haue continuall and cruell skirmishes,
and doe sustaine the heauie burden of their
bloodie persecutions, against whome they
vphoulde and defende Christes religion in all
places where the same is oppressed. And by
their blessed labours, yea losse of life with
& restore it againe in those countries where
it was supplanted.

2. Omit.

2. Omittinge most of the examples which you may read in the Chronicles of their holie orders, I will here set downe some fewe only as a patterne and example of the rest. Remigius beinge a mouncke, conuerted kinge Clodoneus withall the Realme of Fraunce from Idolatrie vnto Christ Anno 530. Afterwardes he was made Archbischopp of Rehmes; S.Martin beinge a mouncke conuerted all Suechland from the Arrian heresie Anno 540. S.Augustine being sent by saint Gregorie into England conuered that kingdome with their kinge Ethelbert anno 622. Lambertus the Mouncke conuerted Feslandria a prouince in Germanie. About that time Kilian an Irish mounck conuerted the Fraunces in the managing of which buisinesse, he suffred martirdome. Wilfrid an English mouncke, and afterwardes Archbischopp of Yorck Anno 673. goinge from Rome, was by a tempest driven into Holland, were he preached the ghospell of Christe and returned vnto the East Saxons, who beinge blinded with the darcknesse of infidelitie, were by him reduced vnto the faith of Iesus Christ: What should I say of all other nations, were not they all conuerted by the Apostles and religious people, was not Irelande conuerted by saint Patricke a reguler cannon of S. Augustins order Bishopp of Hippo? Thurinian, Friesland and Hull conuerted by Bonifacius

528 Lib. X. *The Theater of Catholick
nifacius an English Mouncke, who after-
wardes beinge Archbishopp of Moguntia,
was martyred ? The rest were to prolix to
set downe; I referr yow to the Chronicles
of holly orders, only I will content my selfe
with the conuersion of America, and of
the east & weast Indies, which was brought
to passe by religious people.*

3. The first that euer went thither for
that purpose, were the fathers of S. Frauncis
order, for when Christopher Columba
was suiter to Ferdinando kinge of Castile
and Arragon, to send vnto him some shippes
to discouer that land, and he making gre
difficultie to be at anny chardges in locu
certaine an exploite, two Franciscan fathers
intreated the kinge to further that project,
and when the said Columba returned again
into Spaine, some of the Fathers of that or
der accompanied him in the iourny Anno
1303. Alittle afterwardes when other partes
of the weast Indies were discouered by Vaf
ta Gamaanno 1500. there went with him by
the procurement and intreatie of Emanuell
kinge of Portingall 8. fathers of that family,
both learned and holie. Not longe after
wardes other fathers of saint Dominique &
saint Augultines order followed them. Lak
of al, by the request of Iohn kinge of Portu
gal F. Francis Zauier of the societie of Iesu,
went into the East Indies, by whose blessed
industrie those spacious kingdomes, and
barbarous

barbarous nations ; *Domino cooperante & sermonem confirmante sequentibus signis* . Our Lord concurringe withall , confirminge their words with signes that followed, were conuerted.

4. This religious institution, is at this daie to be scene in those countries of the east, yea amoungest the Barbarians them-selues, which thorough Gods speciaall assistance , was neuer extinguished in those places where it once began. For when the kinge of Portingalls fleete arriued at the gulfe of Arabia, an ould mounke the Father of 3000. mounckes , who saw the signe of the crosse in the vpper part of the mast of their shippes, presently thought them to be Christians, and made signes vnto them that they would speake with them ; who when they spoke one with another , they did weepe for ioye, to see the Christians, and they deliuered a booke of praiers as a token, which was sent vnto the Pope by the handes of Michaell de Silua, theire ambassador for the kingdome of Portingall , which booke Lewis de Granada handled and saw, *Granad.* *Symb. fid.* *4. c. 13.*

5. By this you may perceave that protestantes are greater enemies to religion & Christian pietie, then all the Heathens, Barbarous nations and Turques, and all the reprobates in the world are, who doe permitt

330 Lib. X. *The Theater of Catholick*
religious persons and monasteries amoun-
gest them, as the Arrabians, Turckes, and
Iewes doe: yea many monasteries are per-
mitted in Grecia, Constantinople, Hierula-
lem, Argell, and amoungest the Tartarians
themselues. But when protestancie began
first to start vp, it made hauocke of all reli-
gion, and like a most raginge swifte streme,
destroied, ransaked, and spoiled all chur-
ches, monasteries, and sacred howies, cast
downe Alters, and prophaned Sanctuaries,
hanged Christes picture vpon the gallo-
nes, defloured sacred virgines, cast the
blessed Eucharist vnto dogges, and imbre-
ued their murtheringe handes, with the
blood of innocent and religious persons,
against whome they practized their vildest
and bloodiest factes, & extended their grea-
test furie and rage: against whome alsoe
they make newe, and neuer harde of lawes
and decrees, with most rigorous execution
to punish them to death as traytors, and to
execute all tormentes vpon them, as the
vildest malefactors of the worlde.

6. Was there euer seene anny heathen
contrie, cittie, towne or villadge conuerted
vnto Christ by them? Was there any parte
of the east or weast, restored vnto their for-
mer sanctitie and religion by them? Nay was
there euer seene anny man sanctified in his
life, or reformed in his manners by them?
Manny countries of the north, haue bin
subuer-

subuerted by them, manny florishinge provinces and wealthie citties, ransaked and brought to vtter desolation, and turned into ashes by them. Such as were religiouslie giuen, honestlie disposed, temperatt in their diett, mortified in their members, humors, and passions, chaste and continent in their bodies and mindes (when they were catholiques) as soone as once they came to be protestants, they lett the reines loose to all irreligious misdeamenor, intemperate behauor, and wanton dissolution, and to all kinde of riotousnes. Seing therefore that all Catholique religion, and religious discipline came from Christe, it must followe that Luthers doctrine and his sectes came from the devill: and as it impossible that two repugnant contraities, can proceed from one principle; as extreame heate, and extreame colde cannot come from one subiect, so neither can Catholique religion, and Luthers opinion both flowe from one fountaine.

7. This will plainly appeare by what ensweth; For Luther himselfe confesseth he had a longe disputation with the diuill at midnight, who fierfly impugned catholique priesthoode, orders and priuate masse. In another place he affirmeth, that the diuill passed through his mouth, tom. 5. Gen. ep. ad elec. 8. Replie of Kellison 91. When I am in company saith he, he hurteth me not, Kellyson
ibid.

532 Lib. X. The Theater of Catholick
when he findeth me alone, then he teacheth
me manners. I haue (saith he) one or two
diuills of the greatest sorte, which I take
(saith he) to be doctors of diuinitie amoun-
gest diuills. He confessed also, that he had
eaten a bushell of salte with him. Frequen-
tius & proprius mihi condormit, quam mea Ca-
therina, and that he slept oftener and neerer
vnto him then did his Catherine. Vnto Zuin-
glius also appeared a goblin or spiritt white
or blacke, when he was intoxicated tou-
chinge his opinion against Christ's reale pre-
sence, and suggested vnto him the 12. of
Exodus, *Phase, hoc est transitus Domini*, a-
gainst the reale presence.

8. Contrariwise, the catholique religion
was founded in all countries, with many
gloriouſ miraclcs, and the preachers the-
reof, were most holie men, not detected
with any notorious vice, yea were lanter-
nes and lightes of all vertue and sanctitie:
but the founders of the protestant religion
and the pillars thereof, of all men were most
abominable in their liues and couersation,
and neuer wrought miracles. The founders
of catholique religion were moste chari-
table and humble: but the other most
proude and cruell. The one were the Ar-
chitects and plotters of all treasons, ouer-
throwes, bloodie imbrumments, and detesta-
ble tragedies, in all countries where they
begunn: but it was neuer known nor read,
that either S. Patricke that brought the Ca-

Kellyson
ibid.

Zwing. in
sub. Eu-
ster.

tholique religion to Irland, or Paladius that brought it for Scotland, or Damianus or S. Augustine that brought the same to England, or any other taught the same in any other countrie, did euer conspire in treason or murther, or deuised anny mischeefe against kinge, potentate, or countrie: or that euer anny man lost his life, landes, or goo-
des for not receauinge either themselues or their doctrine: or that euer any kinge was expelled out of his kingdome, for not receauinge the catholique religion into his countrie: or was forced to imbrace the same, as the founders of protestancie haue done. But it is wel knownen that Luther and Zuinglius were the first that euer preached the protestant religion, as it is proued in the Apologie of the protestant Church of England, and that they were the causes of all the mischeefe, warres and troubles, insurrection of subiectes against their princes, & ouerthrowinge and banishment of Princes by their owne subiects, out of all their kingdomes and states.

9. Lastlie it is knownen also, that our first founders and apostles came in simplicitie of spiritt, without troupes of horsemen, or bandes of soldiours, hauinge noe other standert but the crosse of Christ, nor noe other poulder, but the dust of their feete: but the protestant founders came with wilde-fire, gun-poulder, and cannon-shott, with their

534 Lib. XI. The Theater of Catholick
cruell armies in all places, to bringe all to
confusion an desolation that would not im-
brace their sect; yea many holie martyres
haue suffred death, for not forsakinge their
old religiō, to accept these new deuiled opi-
nions of these sectaries, whero I have
thought good to sett downe the names,
wherby you may perceave the constancie
of Catholiques, and the cruelties of prote-
stantes. *Ex fructibus eorum cognoscetis eos.* For
yow shall knowe them by their fruite. I
will first speake of Flanders, then of France,
afterwardes of England, and last of all,
of Irelande.

*The name of those that suffred death by the
Gewyses of Flanders, where the pro-
testantes are soe called.*

CHAPTER I.

THe Reuerend Father Nicholaus
Picus guardian of a monasterie
of S. Francis in Holland, to-
gether with ten of his brethren,
Ierom Werdan viccar, Will. Hadne, Nicasie
Hez, Theodorique Emden, Anthony Hor-
narien, Anthony Werden, Godfrey Mer-
uellan, Frauncis Rod of Bruxells, Peter Af-
tun a lay brother, Cornell Wican a lay man,
who after much torment and affliction,
were

were sent to the towne of Bill, where they were beaten with clubbes, hanged on the topp of the common stoare howse of the towne in the night time, the 14. of August 1575. they cutt of their eares and their noses, they ripped vp their bellies, and pulled out all the fatt they could gett, and sold the same in all places of the prouince. They alsoe put to cruel death Leonard Veichle pastor of Barcomia, Nicholas Poppell another pastor of that place, Godfrey Dimens sometime rector of the vniversitie of Parris, but then Pastor Gorcomiensis, Iohn Oster, Wicanus, cannon regular of saint Augustines order, and ouerseer of the Nunneres, Adrian Becan of the order of Premonstrensis, Iames Lacopins a monke of the same order, Iohannes Ons of the order of saint Dominique, Andrewe Walter Pastor Hairnotensis, besides many other related by doctor Estius chauncelor of Douaie. In this cittie of Brill were put to cruell death 180. religious persones at seuerall tymes. And the Crucifix which stood in the church of Gorcomend for the consolation of the Christians, they pulled downe and hanged the same vpon the gallowes: they snatched also the Eucharist out of a Priests handes, & nailed it vnto a gibbet.

2. When the Prince of Orenge tooke the cittie of Ruremunde in Gerderlande, his soldiours, rushing into the monasterie of

536. Lib. XI. The Theater of Catholick
the Carthusians, murthered three lay bre-
thren vid. Albert Winda, John Sittart, and
Stewart Ruremund. And entringe into the
church of that monasterie, they found the
Prior thereof called Ioachinus, with the rest
of the religious people prayinge vnto God,
all which they murthered: in which cittie
29. priestes and religious persons were mar-
tired. When the Geweshad gotte by deceit
Adernard in Flaunders, after spoilinge and
robbing all the churches and monasteries
therof, they apprehended all the priestes and
religious persons, and brought them bound
with the gentlemen of that cittie vnto the
castle there, amoungest whom master Peter,
licentiate of diuinitie and pastor of that cit-
tie, a worshippfull aged man, was put to
great tormentes, and at the last beinge tied
hande and foote, was cast from the toppe
of the tower headlonge into the riuier of
Scaldis. After him also they cast headlonge
down into the riuier Paulus Couis, pastor of
thatcittie, John Brackett Batcheler of diu-
nitie, James Deckerie, John Opstall and
John Anuanne a noble man, al priestes. They
tooke also that vertuous man, John Machu-
sius of saint Frauncis order, somtimes Bis-
hopp of Dauentrie, who beinge sore woun-
ded of them, they left his poore carcasse like
a dead carrion vpō the streetes; other priestes
they tooke by the cittie of Ipris, and buried
them quicke in the earth, with their facea-
boue

boue the grounde, which instead of a march
they shott at with bulletts.

3. When Delps, a cittie of Holland, was taken by the Prince of Aurenge, who seemed to shewe great fauor, vnto a most reverend and learned man called, Cornelius Musius confessor to the Nunnes of saint Agatha of that cittie, yet was he with vnusuall and exquisitt torments put to the cruelest death that could be inuented the 10. of December 1575. The same cruetie they shewed vpon Egelbert of Burges a Franciscan friar in the cittie of Alcmaria, for they did ripp his belly, and cutt off his intralles with their kniues. With noe lesse cruetie did they putt to death two Mouncks of the order of saint Hierome at Ganda a cittie in Holland, their names were Iohn Rixtell, and Adrian Textor, whome the Generall of the Gewses caused to be stript of their cloathes, and with their swordes, forced them to runn vpon thicke hedges of quicksett, and to die thereon. The like cruetie he executed vpon William Gandan a Franciscan Friar, Iames Gandan, Theodorick Gandan Cornelius Sconhewe, and Iasper, cannone regular, Mr. Iohn Jerome native of Edome in Holland, who being taken with other Catholiques by Hornan, were brought vnto Scage in the north parte of that prouince, where after many horrible and abhomina ble interrogatorious, some of them died in that

538 Lib. XI. *The Theater of Catholick*
in that miserable captiuitie; such as were
left a liue, were bound hand and feete vpon
their backes with their naked bellies vp-
wardes, and vpon euerie mans bellie, was
set a panne, or caldron whelmed down-
wards, full of dormise and frogges in great
quantitie: and vpon the said pannes or cal-
drons were put fiery coales, which burning
heate of the fire when those frogges felte,
and had noe other place to gett out, they
turned all vpon the poore peoples Bellies,
and did gnaw and teare there, yntill they
made hoales through their backes, or at
least some place to defend themselues from
the rage of the fire.

4. *Vrsula Tales* a religious Nunne of the
Begginage, after that her father (an ould
man and magistrate of that place) with o-
ther catholiques were hanged by these re-
bells, she also was brought vnto a gibbett,
and being asked whether shee would for-
goe her faith and religion, and marrie with
a soldior, shee most constantlie denied, and
was cast into ther iuer, and therewas drow-
ned. This religious Nunne, had a sister that
was married, and because shee lamented the
death of her father and kinsmen, her head
was brocken by one of the soldiors, and
that so sorelie, that the braines came foorth.
Other & farr more detestable wickednesse
were committed by these tyrannicall repro-
bates, in other prouinces of Flanders, Hol-
land,

land, Zeland, Brabant, Gelderland and Friland, which you may read in the histories of Flaunders: but this I ought not to omitt, that they were soe tormented with such an insatiable thirst to shedd innocent blood that in their detestable conuenticle at the towne of saint Trudan in a vaulte vnder the grounde, they purposed and decreed to make a massacre of ecclesiasticall persons in all places of the 17. Prouinces in one night, which God preuented afterwardes: vnto whome all honnor and glorie, for his prouident mercie shewed therin.

*Mense Iunij
1566.*

5. And although the hugonottes of France, sought diuers times to practise their tragicall plottes in that countrie, as in the times of Frauncis the first (in whose raigne they nayled a libell at the court gate of Paris, of their damnable doctrine printed in the yeare 1534. which being brought vnto his maestie, and perusinge part of the contentes thereof he said; Did I knowe my right hande to be infected with that venomous doctrine, I would presentlie cut it off from my bodie) Henrie the second, and Frauncis the second, yet they could neuer performe their desigmentes vntill the beginninge of Charles the 9. his raigne, who being but a childe of 12. yeares of age (and soe abusinge his minoritie) they watched their time and oportunitie in the yeare of our Lord 1562, when euerie one that was wickedly dispossed

140 Lib. XI. *The Theater of Catholick*
sed and irreligiouslie addicted , and as it
were forsaken of God , began openly to
shewe himselfe vpon the theater , wheron
this wofull tragedie was plaied . For first
they crowned their captaine generall Prince
of Condie, kinge of Fraunce, and called
him by the name of Lodouicke the 13. and
the first Christian kinge of Fraunce . The
cheefest rage of all their malice , was pra-
etized vpon those things which were most
sacred and holy, as vpon the blessed Eucha-
riste , by treadinge the same vnder their
feete, and caltinge it vnto their dogges, and
vsed that sacred and dreadfull hoast , toge-
ther with the holy chrisme to cleanele their
tayles withall, and called Christ vnder the
veile of bread , *John le Blanch* , White John.
The like outrage they extended vpon
Churches, Monasteries , Alters , Chapples,
Oratories, Images, Reliques, and Sepulchers,
which they spoiled, ransacked destroied &
burned . Vpon Priests Mounckes and reli-
gious persons which they put to the vildest
and cruelest death that they could imagine:
vpon sacred virgins and consecrated Nun-
nes , which they rauished and defoured:
vpon challices and sanctified vessels and
hallowed ornaments, which they propha-
ned and defiled.

6. Of 12. that shewed themselues the
ringleaders vpon this bloodie theater, there
were 9. of them Apostate Mounckes, which
Christ

Christ vomitted out of his sacred mouth: the captaine and leader of them all, was Beza, who sould his benefice for 700. crownes, and then cast forth his venime amongst the licentious courtiers, whome he periwaded with his doctrine (vid.) that it was noe offence before God to cōmit sacrilege, to spoile churches, to cogge, deceaue, lye, sweare and forswear: whose doctrine herein being the religion of these newe sectaries, was most plausible and pleasinge to all miscreantes and malefactors, who aboundinglie resorted vnto him, from all partes of Fraunce, and by which he determined to robb and spoile all the churches and monasteries of that kingdome in one night in the moneth of Ianuarie, and appointed people for that purpose in all places of the kingdome, which was first put in execution in the Prouince of Aquitaine, & had not the Duke of Guys come the sooner to Parris, they had not only surprised the churches & monasteries there, but also the cittie, court, & kinge; Thus frustrated of their expectation, they fled vnto Orlians, where before they were lett in by the Cittizens, they did solemnly sweare that they came thither by the comaundement of the kinge to keepe that cittie, and that they would offer violence to none, either in his person, conscience, or goodes, and that euerie one should haue the benefitt of the edict diuulged the last of

Vide Sær.

542 Lib. XI. *The Theater of Catholick
of Ianuarie* (wherein it was decreede that
the hugonotts should not spoile churches or
monasteries) but they noe sooner entred
the cittie, but they spoiled the churches and
monasteries, burned Images, cast downe
alters, yea cast downe the verie walls of the
churches, and shewed more execrable wick-
ednes towards all sacred thinges, then the
verie Turkes, for they in takinge any cit-
tie or towne from the Christians, doe only
vse to cast downe the Images and Altars,
and not destroy the churches also.

7. All the holy Reliques which those
hugonotts could gett, they burned them;
they burned the reliques of S. Damianus, re-
ligiouslie reserved in that place, as they also
did S. Hillaries reliques at Poytiers. S. Ire-
neus at Lyons. S. Iustus and S. Bonauentur,
and the reliques of S. Martyn. At towen
they burned the image of Christ; in another
place they trayled the same through the
dirte. They spared the image of the diuill,
& burned the Corpes of S. Frauncis the se-
cond, which was buried in the Chapple of
the holly crosse, as they did burne the bones
of Lodouick the 11. The churches which
they broake not downe, they turned into
stables and storehowses. Moreouer Beza
comauanded all the Priests to be murthered,
of whome receauing monny for their re-
déption, yet violated the faith and promise
which he had formerly sworne, and bro-
ke

ke the oath and peace, which he had before vowed most religiouſlie to obſerue. Soe as it is manifest there were cruelly put to death, fife thouſand priеſts, of whom ſome were flayed aliue, others were rackte till they were dead. Aboue ſix hundred monaſteries razed to the verie earth, manny oþers were burned: they burned alſoe the holiē auncient Bybles, which were kept in Fraunce for rare monuments, many citties were exhausted with continuall ſiege, their citizens were murthered, all the countrie was ſpoiled and ruined, ſoē as theſe ciuill warres of the hugonotts, ſoē often renewed, did more conſume and opprefſe France with greater miſeries and calamities, then all former warres it euer had abroade; For there was no trueth reſpected, or oath per formed, if any garrison did yeld themſelues vnto the vpon hope of their oathes (which they neuer accompongled) to ſaue their liues, (as in ſteede of many examples, that of Petraforte alone will ſerue) neuertheleſſe contrarie to the lawes of armes, to the number of two hundred, were caſt downe head longe from the toppe of a mightie high Rocke: all which perished with that headlong and violent fall. Such crueltie as this, more then Turkish, they exerciſed vpon euerie other place where they did carrie anny way: but ecclesiasticall persons and religious people, of all others, ſelt the

144 Lib. XI. *The Theater of Catholick
greatest smarte, some whereof I will par-
ticularize in the next Chapter.*

*Certaine cruell and bloodie factes committed in
Fraunce against the Catholicks, by those that
the vulgar sorte doe cal Hugonottes, from the
tyme that they stirred rebellion against the
kinge, Anno 1562.*

CHAPTER II.

I. **W**hen the cittie of Engolisme
in Fraunce was besiegded of
tho hugonottes, it was yealded
into their handes vpon con-
dition, ratifid with promises and oathes,
that it should b^e lawfull for the catholickes,
aswell ecclesiasticall as others, to continue
there without anny molestations or inqui-
sition. The heretiques neverthelesse, not re-
pectinge the religious obseruacion of a so-
lemnne oath, entring the cittie, gathered to-
gether all the selected catholiques, and cast
them in to prison, amoungest whome was
Michaell Grellett of saint Francis order, and
guardian of the monasterie of saint Frauncis
in that cittie, who the next daie, after the
cittie was yealded, was hanged vpon a tree
by the cittie wall in presence of Iaspar Cal-
ligne then Admirall of Fraunce and generall
of those rebels, which death he suffred most
constantie and prophesied of the said Ad-
miralls

miralls ruyne, and who when he was cast from the rope, al that wicked crue cried out, God prosper our Gospell.

2. John Virolea of that order, and reader to that monasterie, after that his preuio members were cutt off, was also murthered by them. John Aurell also of that order, a man 80. yeares of age, his head beinge cutt with a twibill, was cast into a priuie. Peter Bonnen doctor of diuinitie, after eight mounthes imprisonnent was hanged at the wall of the cittie. In the house of one of the Cittizens of that cittie of Engolisme, they shutt upp 30. catholiques which they cruelly put to death by diuers kindes of tormentes; They deuided them by couples, whom they soe chained and lincked together, that sufferinge noe food to be giuen vnto them, they were compelled to eate one another, and soe with extreame languor they perished with hunger. Some of them were diuided and cut asunder in two partes by mighty ropes, whiche were thrusste through their bodies: Some of them also were tied vnto postes, and fire put to their backes, by which they were tormented more by the torment of a prolix death, then by the agonie of a violent flame.

3. The hugonitt garrison that kept the cittie of Vnsorne, though they were diuers times courteoufullie entartayned of a most noble woman called the ladic of Maren-

546. Lib. XI. *The Theater of Catbolick*
datt, yet they tooke her within her owne
house and tyed her to hott glowinge gad-
des of Iron, and leauinge her in that tor-
ment, they departed withall the spoile of
the house with them. The chiefe Judge of
the cittie of Engolisme, after they had cut
away his priuie members, was hanged
at his owne house. They tooke a vertuous
priest also called Lodouicke Fiard, of a vil-
lage neere Engolisme, a verie vertuous man
and of an exemplar life by the testimonie
of all men, whome they compelled to hould
his handes in a cauldron full of boate scau-
linge oyle, vntill the flesh was consumed
and nothinge lefte but the bare bones, and
cast the burninge oyle into his mouth, and
soe shott him with bulletts and killed him.
They tooke alsoe another priest called Co-
linus Ginlebantius the vicare of S. Auzann,
and when they had cutt off his priuie mem-
bers, they cast him afterwardes into a fes-
terne full of burninge boate oyle, where he
ended his life. They killed alsoe two other
priests, the one was of the parish of Riniers,
who after they had cut out his toungue, then
they murthered him: the other master John
Bachelon, his foote beinge burned by a
boate burninge Iron, they strangled him.

4. Maister Simon Sicott viccar of saint
Hillarie of Montierind, beinge a man of 60.
yeares of age, and replenished withall ver-
tues, was betrayed by a hugonot whom he

he supposed to be verie faithfull vnto him, and was brought captiue into Engolisme, but his life and libertie was restored vnto him for a great some of monny, that his frindes did procure for his ransome, yet departinge from the cittie he was pursued, & his tonge was cut off, and his eies were pulled out of his heade. Two other priests were hanged by one of their heeles, with the other heele free, and their heades down-wardes: one of them was left in that miserable torment and the other was kild outright. Another priest called maister Peter, of the parish of Reuliné, was burried quicke. Maister Arnold Durande, and viccar of Fleacen was cast in the riuier being of 80. yeares of age. A Franciscan Friar of that age alsoe, was cast headlonge from the walles of the cittie. Maister Octauianus Ronier viccar of S. Cybard, after sundrie tormentes, was fastened to a tree, and soe shott to death. Maister Frauncis Robalcon in the parish of Foncobrunne viccar, was tyed vnto a yoke of Oxen that drewe a cart, and after manny stripes and terrible tormentes, gaue vpp the ghoast: so that in the diocese of Engolisme, in lesse then in two yeares space, 120. did there suffer martyrdome; priests, noblemen, gentlemen and others.

5. In the village called Floran, a little distant from S. Monehond, they tooke a priest, whose priuie members beinge cutt

543 Lib. XI. *The Theater of Catholick*
off by the Surgeon of Bethan, he bragged
that he was the 17 priest that he had murthe-
red after that manner, and was afterwards
scourged vnto death. In the cittie of Hande,
in the diocese of Carnutensis, they cauled a
poore priest to say masse, only to scorne that
blessed sacrifice, which Christ instituted for
the quicke and the dead, and at the eleua-
tion, they snatched awaie the sacred boast
which they stabbed with their daggers, and
then murthered the poore priest. In a cer-
taine Hamlett 7. miles distant from Orlias,
called Patt, they tooke 25. catholiques who
fled vnto the church, which they burned by
puttinge fire to the doores thereof; they
carried with them many priests bounde at
their horse tailes. After spoiling of the church
of Clerins, they burned the reliques and bo-
nes of the kinge of Fraunce called Lodouick
the 11. as also the bones of the kinge of Nauar,
lomtimes their owne generall.

6. At saint Mucarie in Gasconie, they
cutt open the bellies of many priests, and
made a devise to draw out their bowells: in
this cittie they buried many priests quick.
In the cittie of Ancina, they tooke an ould
prieste, whose preuie members after they
had cutt off, they roasted them, and caused
him to eat them. In the cittie of Vasett in
Gasconie, when Frauncis Cassius was
Lewetenant vnder the king of Nauare, two
souldiers of that garrison, rauished a wid-
dowe,

dowe, and the put gunponder into her priuie partes and gaue fire to the powlder, and soe her bellie burst & her bowells came foorth. The Lord of saint Columba, the gouernor Gohas and a great number of nobilitie being besiegded by the Earle Mount Gomerie, yellded themselues vnto him vpon certaine condicions, yet neuerthelesse they were kept in prison 9. mountes, and paid their ransom: and being inuited to supper by the said Earle, of whome they suspected noe such guyle, he hauing promised them their libertie, yet he sent souldiers in their absence to their chambers, and as they returned from supper, were intartained with the bloodie edge of their swordes: and soe against faith and promise and after paying their rosome, they were inhumanly murthered. In the citie of Montbris, the Barron of Adrett caused many catholiques to be cast headlong from the topp of a high Turett, and caused also souldiers to attend their miserable fall, and to entartaine them with the pointes of their pikes.

7. Such was the impudencie and barbarousnes of a certaine hugonott, that he did weare a chaine about his necke of the eares of priests, & shewed the same to the chiefeſt captaines of the hugonettes. They did ripp the bellie of a certaine priest, and tooke out his bowells, in steede whereof they putt oates to ferue their horse for a maunger. The

550 Lib. XI. *The Theater of Catholick heretiques* of the cittie of Neemes in Languedoc, did cast a great number of catholiques into a mightie deepe and large well of that cittie, and haue filled the same twise with mens bodies halfe dead. James Socinus a wicked pirate, wh^e obtaininge letters patentes of Ioan Albert^e Queene of Nauarre, which they call letters of mart, sayling towardes the Iles of Madera, and Canaria, mett with a shipp of Portingall, goinge towardes America, which he pursued and tooke. In which there were 40. of the fathers of the societie of Iesu, who were sent to the Prouince of Brazill to instruct them in Christian religion, but the wicked and cruell Tyrant, like a devouuring woolfe, leasid vpon these poore religious people, whome he massacred and after dismembring of them, of some he cutt a legg, of other some an arme, and soe he cast them all into the sea.

8. Lastly Anno 1567. in the Cartthusian monasterie which they call Burfowtaine in the diocesse of Suesse 5. mounks of that blessed order were murthered by the heretiques that came to robb that monasterie, John Motto, proctor thereof a most vertuous priest, John Megn^e priest, John Aurill priest, Benedict Lenes lay brother, and Theobald priest. All these that I speake of neuert tooke weapons against them, but most patientlie endured martirdome at their handes: But

if I should speake of soe manny as were put to most cruell death and were kild in al the Prouinces of Fraunce, citties, and townees thereof, and such that were betrayed by the, I should make an infinit volume, but I cannot omitt that worthie and inuincible. Prince Frauncis of Lorraine Duke of Gwisse, whose murther was plotted by Beza and executed by Poltrott. These and the like examples ought to moue good christians to beware of these people.

9. Before the firie, and furious concilience of king Henry the 8. (who caused that vnfortunat deuorce betwixt him, and his vertuous Queene Katherine) there was no realme in Europe more opulent and more abundant in all things, then the kingdome of England: no kingdome more peaceable at home and more glorious and prosperous abroad: no king so victorious and triumphant ouer his enimies, as he: no courteso magnificent or so plawsible, being full of cheerfull shewes, and replenished with an vniuersall triumph, joy and exaltation, the king liued in securitie without feare of forraine princes abroad, or treason or conspiracy of his subiectes at home: betwixt the one and the other there was interchangeable good offices, aswell of a princely bountifullnesse towardes the subiectes, as of a dutifull subiection towardes the prince: the king possessed the hearts of his subiects,

552 Lib. XI. The Theater of Catholick
iects, & they againe enjoye the loue of their
Prince. But when he violated and dissolved
the in dissoluble knott & bond of matrimo-
nie, which no power in earth was able to

Mat. 19. disfoyne (as our Sauioyr saith) by this sepa-
ration and diuorce, he separated himselfe al-
so from Gods church: all thinges were sub-
verted and turned topsy turuie, all was fil-
led which feares and suspitions at home,
with warres and diuisions a broad, and
with continuall frights and stranges allar-
mes of attempts and garboyles, aswell in
the court, as in the countrie. The treasures
were exhausted, the subiects impourished,
religion suppressed, religious howses dissol-
ued, the vertuous oppressed, the wicked
aduanced and exalted, the nobilitie con-
demned and beheaded, and their goods
confiscated, and all vertuous people, were
feedd and sustainted, *Pane lachrymarum & A-
qua angustia*: with the bread of mourning
and teares, and with the water of anguish
and paine, so as whatsoeuer the prophett
Hieremy spake of Hierusalem, may be ap-
plied to England after its apostacy; The
Hier. c. 1. flourishing nation (saith he) is like a poore
widdew, that wailes at night and her te-
res rune downe by her cheekes, her priests
doe waile, her virgins do complain, and she
is euerie where oppressed, her nobilitie are
suppressed, and many of her people over-
pressed with vnsufferable miseries and cal-
amities.

lamities. *Facti sunt hostes eius in capite eius, & inimici eius locupletati sunt.* Her enimies are promoted into her highest promotions, and her aduersaries made riche by her spoyles. Know yee and behold, how distastfull it is to forsake God, and not to haue his feare before your eyes. *A seculo consregisti iugum Domini, thow hast bracken and cast off godes yoake euen from the beginninge, thy swoord devouted the prophets, quasi leo vastator generatio vestra, a destroeng lion is your generation.* And as King Henry the 8. himselfe said in this booke against Luther. *Eos qui pelluntur gremio matris Ecclesie, statim furys corripit, atque agitari demonibus.* Such as are expulst and thrust out of the bosome of our mother the Church, are foorthwith ouercharged with the furious and raginge flames of hellish spirits, and vanquished which diuills: which assertion I would to God, it had not bene verified of him that said it, nor futable to the purpose wherunto the same is applied. But England to their great cost by experience knoweth this to be trew, howlouer otherwise they dissemble it.

10. But to retourne to him that applied the same against Luther, the stroake did rebound and reflect vpon his owne neck, for being excommunicated by Clemens 7. for putting away his married wife, and for marrieng Anne Bullen, *tradidit se* (as the A-

postle

*Anno Do-
mini 1533
Regni eius
24.*

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postle faith) impudicitia, in operem immunditia
omnis in auaritiam*, he yelded himselfe ouer
to impudicitie, to the exercise of all vncle-
nesse, & couetuousnes: he caused himselfe to
be decreed by perleamet head of the church,
made it high treason in him that would not
sweare precisely in his conscience this to be
trew, where many worthy personages, both
ecclesiasticall and lay people for refusing
this oath or otherwise resisting it, some
were burned aliuie, as father Foster of the
order of saint Frauncis, Queene Cathryne
confessor, other some were beheaded, as
doctor Fisher Bisshopp of Rocheleter, and Sr.
Thomas Moore L. Chancler of England,
and may others were hanged drawen and
quartered. Yea he condemned the whole
cleargie in a premunire, which afterwards
they redeemed with a submission & paimet
of a hundredth thowsand pounds, for that
they acknowledged Cardinall Campeignes
and Cardinall Wolsey as legats from Rome,
notwithstanding that the king himselfe by
his Ambassadors procured their coming. In
the 24. yeeres of his raigne, also he prohib-
ited all appeals in caules ecclesiasticall, re-
ducing all spirituall authoritie of determin-
ing the same to the English Cleargie. He
forbid all license or dispensations, and facul-
ties from the church of Rome, and seemed
to establish them in Thomas Cranmer Arch-
bishop of Canterbury, that he should
grant

grant the same to the king againe the 26.
of his raigne. Other his bloody factes and
furious behauour, yow may well perceave
by the Catalogue following.

*A Catalogue of those that suffered death, as well
under king Henry, as Queen Elizabeth, &
king James, from the yeare of our Lord
1535. & 27. of king Henryes raigne
vnto the yeare 1618.*

IN the first rancke of these blessed martyrs, I ought not to forgett that blessed martyr S. Thomas of Canterbury, alias, Becker, who for defending the immunitiess of the Church, was murthered in king Henry the 2. his raigne, now againe was by king Henrie the 8. by act of parlement attainted of high treason, his ashes and holy bones and reliques were burned, and of all churches dedicated to God in his honor, it was decreed by parlement that they should not be named after him any more: to which purpose commissioners were appointed in all places of England and Ireland, and in the towne of Rathode in Meath, the church wherof is dedicated to God in S. Thomas his honor, the parishioners being commaunded to name their church after saint Peter, they answered, that the king may aswell by parlement proclaime saint Peter

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Peter a traitor as saint Thomas, and to
preuent that, they nominated their church
after the blessed Trinity.

Vnder King Henry the VIII.

Anno Christi 1535. Henrici 8. anno 27.

I Obn Houghton Prior of the
Carthusianus at London.

Nic. Sad. Augustine Webster Prior of the
lib. 1. de Carthusianus at Exham.

Schism. Robert Laurence Prior of the

Ang. pag. Carthusianus at Benall.

128. 129. Richard Reynolds Mounke of S.
130. Brigitts order of Syon.

John Hayle Priest, Vicar of
Thistleworth.

Humphrey Mildemore Charter house Monkes

William Exmew } of London, suffered at
Sebastian Newdigate Tyburne 18. June.

John Rochester } Carthusianus, at Tork 11.

James Warner } May.

Richard Bere

Thomas Greene

John Davis

Thomas Johnson

William Greenwood

Thomas Scruian

Robert Salt

Walter Persons

Thomas Reading

These were
put to death
at Tyburne
the 29. of
April, for
denying the
Kings Su-
premacy.

Wil-

William Horne Carterhouse Monke 4. Aug. Ric. Hal.
John Fisher Card. of S. Vitalis, & Bishopp of in eius
Rochester, at Tower-Hill 22. June. vita.
Syr Thomas More Knight, at the Tower-bill Staples. de
6. July. 1ribus
Thom.

Anno Christi 1536. Henr. 8. 28.

John Paisley Abbot of Whalley at Lancaster Sand. ibi.
John Castlegate Monke 10. March. 1 pag.
William Haddocke Monke, at Whalley 13. March. 376. 177.

N. N. Abbot of Sauley. at Lancaster

N. Albe Monke of Geruaux 1 in March.

Robert Hobbes Abbot of Woborne, togeather
With the Prior of the same Monasterie and a
Priest, suffered at Woborne in Bedfordshire,
in March.

Doctor Maccarell with 4. other Priests, at Ty-
burne 29. March.

William Tbrust Abbot of Fontaines

Adam Sodbury Abbot of Geruaux at Tyburne
William Would Prior of Birlington 1 in June.

N. N. Abbot of Riuers

Anno 1537. Henr. 29.

Antony Brorby of the Order of S. Francis, stran- Sand. ibi.
gled with his owne girdle, at London 19. July. pag. 183.
Boucher.

Thomas Cort Franciscan, famished to death in de paſſ.
prison 27. July. Fraſr.
Francſ.

Thomas Belcham of the same Order, died in New- pag. 8. 13.
gate 3. August. & 17.

Anno 1538. Henr. 30.

John Forest Frier obſervant, Confessor to queene Boucher.
Katherine, in Smiffield 23. May. ibid. &
pag. 26.

John Stone an Augustine friar, at Canterbury Sand. ibid.
this

1538 Lib. XI. The Theater of Catholick
this yeare.

Two and thury Religious men of the Order of S.
Francis being cast into prison for denying the
K. Supremacy, died there through cold, stetch,
and famine, in Aug. Sept. and October.

Sand. I. 1.

243 273.

N. Croft Priest

N. Collins Priest

N. Holland Layman

at Tyburne.

Anno 1539. Henr. 31.

Sand. pa. 181. 194. 197. Adrian Forrescue Knights of S. Johns of Teru-
Thomas Dingley Salem, at Towerhill 8. Iul.
Griffith Clarke Priest At S. Thomas Water-
N. Mayre Monke rings 8.

John Tawers Doctor of divinity

John Harris Priest 30. Iulij.

John Rugge Priests, at Reading, 14.

William Onion Nouemb.

Hugh Faringdon Abbot of Rehding, at Rehding
22. Nouem.

Richard Whiting Abbot of Glastebury at Gla-
John Thorne Monks of Glastebury Stend 22.

Roger James Nouem.

John Beck Abbot of Colchester, at Colchester 1.
Decemb.

Anno 1540. Henr. 32.

Sand. ibi. 242. 247. William Peterson Priests, at Calais 10.
William Richardson April.
Thomas Abell Priester, in Smithfield 30.
Edward Powell Italy.
Rich. Fetherstone

and Protestant religion.

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Laurence Cocke Prior of Darcaster

Willame Horne Monk

Edmund Bromelie Priest

Giles Horne Gentleman

Clement Philpot Gentleman

Darby Genninges Layman

Robert Bird Layman

At Ty-

burne 4.

August.

Anno 1541. Henr. 33.

David Genson Knight of the Rhodes 1. July. Sand. pag.

180.

Anno 1543. Henr. 35.

German Gardener Priest

John Larke Priest

John Ireland Priest

Thomas Ashbey Layman

John Risby.

Thomas Rike.

at Tyburne 7. Sand. pag.

227.

March.

Vnder Queene Elizabeth.

Anno 1570. Elizabethæ 12.

John Felton Gentleman, in S. Paules Churche Nicol.

and 8. August.

Sander. I.

7. de visib.

Monere.

John Story Doctor of the Canon-Law, at Ty- pag. 734.

burne 1. June.

¶ 736.

Anno 1571. Elizabeth 13.

John Story Doctor of the Canon-Law, at Ty- pag. 734.

burne 1. June.

¶ 736.

Anno 1573. Elizabeth 15.

Thomas Woodhouse, Priest, at Tyburne 19. Contra.

June.

Eccles.

Ang.

Anno

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Anno 1577. Elizabeth. 19.

Concert. Cuthbert Mayne the first Priest of the Semi-
Eccl. baries, at Launiton in Cornwall 29. Nov.
Ang. Anno 1578. Elizab. 20.

Concert. John Nelson Priest, at Tyburne 3. February.
ibid. Thomas Sherwood Gentleman 7. Febr.
Anno 1581. Elizab. 23.

Concert. Euerard Hanse Priest, at Tyburne 31. July.
Eccl. Edmund Campian Priest of the So-
Ang. cie of Jesus } at Ty-
Sand. l. 3. Alexander Briant Priest of the same } burne-
de schism. Society of Jesus } 1. Dec.
Angl. Raphe Sherwyn Priest }

Anno 1582. Elizab. 24.

John Payne Priest, at Chelmsford in Essex
2. April.

Concert. Thomas Ford Priest
Eccl. John Sher Priest } at Tyburne 28. May.
Angl. & Robert Johnson Priest }
Sand. ubi Thomas Coram Priest of }
supra. the Society of Jesus }

William Filby Priest } at Tiburne 30. May.
Luke Kirby Priest }
Laurence Johnson Priest }

William Lacy Priest } at Yorke 22. Au-
Richard Kirkman Priest } gust. 27.

James Tompson Priest, at yorke in Novemb. 26.

Anno 1583. Elizab. 25.

Concert. William Hart Priest, at yorke 16. March.
Eccl. Richard Tirkill Priest, at yorke 29. May.
Angl. John Slade Layman, at Winchest. 30. Octob.
Sand. 466. 465. John Body Layman, at Andover 2. Novemb.

ORCA

James

James Laburne Gentleman, at Lancaster.

Anno 1584. Elizab. 26.

William Carter Layman, at Tyburne 11. Concert.

Eccles.

Angl.

pag. 127.

134. 140.

143. 156.

cum Sand.

ubis supra.

Jan. George Haddock Priest

John Mundane Priest

James Fon Priest

Thomas Emerson Priest

John Nutter Priest

James Bele Priest

John Finch Layman, at Lancaster 20. April.

Richard White Layman, at Wrixam in Wallas

8. Octob.

John Finlye Priest, at yorke 8. August.

Anno 1585. Elizab. 27.

Thomas Aufield Priest, at Tyburne 6. July. Concert.

Eccles.

Angl. pag.

203. Sand.

pag. 483.

499.

Thomas Webley Layman

Hugh Taylour Priest

Marmaduke Bowes Layman

N. Hamelton Priest, at yorke.

Anno 1586. Elizab. 28.

Margret Clotherow pressed at yorke 25. March.

Edward Transam Priest, at Tyburne 21. Concert.

Eccles.

Angl. pag.

204. 410.

Sand pa.

499.

Nicol. Woodfine Priest

Richard Sergeant Priest

William Tompson Priest

John Addams Priest

John Low Priest

Robert Debdale Priest

Robert Anderton Priest

William Marsden

Francis Ingleby Priest, at yorke 3. June.

N n

John

362 Lib. XI. The Theater of Catholick

John Sandes Priest, at Gloucester.

John Finglou Priest.

Robert Bickerdicke Gentl. at yorke 23. July.

Alexander Crofto Priest, at yorke 30. Nouem.

Rich. Langly Gentleman, at yorke 1. Decem.

Anno 1587. Elizab. 29.

Concert. Mary Queene of Scotland, at Foderingbay.

Eccles. Castle 8. Febr.

Ang. 208. Thomas Pilchard Priest, at Dorchester in March.

207. Stephen Rousam Priest, at Gloucester.

John Hamley Priest, at Chard.

Robert Sutton Priest, at Stafford.

Gabriell Thimbleby Priest

George Douglas Priest, a Scotshman at yorke
9. Sept.

Anno 1588. Elizab. 30.

Didacus de Yeres Priest, at yorke 23. March.

William Deane Priest at Milēd-greene by Lan-
Episcop. Henry VVebly Priest don 28. Aug.

Tarragon. William Gunter Priest, at the Theater by Lon-
de persec. don 28. August.

Angl. Robert Morton Priest in Lincolnes Inne fields
Hispanic. Hugh More Gentleman by London 28. Aug.

Thomas Acton alias Holford Priest, at Clarken-
Well in London 28. Aug.

Richard Clarkeson Priest
Thomas Felton laybrother of the order of the Minimes at Hunsford
28. Aug.

Richard Liegh Priest
Hugh Morgan Gent. Edward Shelly Gent. at Tyburne 30. Aug.
Richard Flower Layman

Robert

Robert Martin Layman
John Rocke Layman } at Tyburne 30. Aug.
Margaret Ward Gent.
Edward James Priest
Ralph Crochet Priest } at Cichester 1. Octob.
Robert Wilcokes Priest }
Edward Campian Priest
Christopher Buxton Priest } as Canterbury
Robert Widmerpool Layman } 1. Octob.
William Wigges Priest, at Kingston 1. Octob.
John Robinson Priest, at Ipswich 1. Octob.
John Weldon Priest, at Milend-greene by London
5. Octob.
William Harley Priest } at Haltwell by Lon-
Richard Williams Priest } don 5. Octob.
Robert Sutan Layman at Clarkenwell 5. Octob.
Edward Burden Priest, at yorke 29. Nov.
John Hewis Priest.
Robert Ludlam Priest
Richard Sympson Priest } at Darby.
Nicolas Garlicke Priest
William Lampley Layman at Gloucester.

Anno 1589. Elizab. 31. vi. vii.

George Nicols Priest
Richard Taxley Priest } at Oxford 5. July. Didacne
Thomas Belfon Gentleman } de Yeres
John Annas Priest } Episcop.
Robert Dalby Priest } de persec.
William Spenser Priest, at yorke 24. Sept. Angl.
Robert Hardestye Layman, at yorke 24. Sept. Hispan.

364 Lib. XI. The Thesaur. of Catholick
Anno 1590. Elizabeth. 32.

Christopher Bales Priest, in Fleetstreet in Lon-
don 4. March.

Alexander Blake Layman in Grayes Inne lane in
London 4. March.

Nicolas Horner Layman in Smithfield in London
4. March.

Miles Gerard Priest } at Rochester 30.

Francis Dickinson Priest } April.

Ansony Middleton Priest at Clarkenwell in Lon-
don 6. May.

Edward Jones Priest in Fleetstreet in London 6.
May.

Anno 1591. Elizab. 33.

Edmund Geninges Priest in Grayes Inne
Swithin Welles Gent. } fields 10. Dec.

Eustach White Priest } 10. Dec.

Polidor Plasden Priest } 10. Dec.

Andr. philop. Brian Lacy Gentleman } at Tyburne 10. Dec.

cons. Edic. John Mason Layman } 10. Dec.

Regina Sydney Hodgson Layman } 10. Dec.

Angl. pag. Momfors Scot Priest } in Fleetstreet 2.

482. George Bissley Priest } 7. July.

William Dickinson Priest } at Winchester 7. July.

Raph Milner Layman } 7. July.

Edmund Duke Priest } at Durham.

Richard Holiday Priest } at Durham.

John Hogge Priest } at Durham.

Richard Hill Priest } at Durham.

William Pikes Layman at Dorchester.

Robert Thorpe Priest, at yorke 31. May.

Thomas Watkinson Layman, at yorke 31. May.

ANNO

and Protestant religion. 365

Anno 1592. Elizab. 34.

William Parfeson Priest, at Tyburne 22. Ian.
Thomas Portmore Priest in S. Paules Church-
yard in London 21. Febr.

oger Ashton Gentleman, at Tyburne 23. June.

Anno 1593. Elizab. 35.

James Burden Layman, at Winchest. 25. Mar. Did yepes
Antony Page Priest, at yorke 30. April. ibi. pag.

Joseph Lampon Priest, at Newcastle 23. June. 631.

William Davis Priest, at Beaumaris in Wales, in
Septemb.

Edward Waterson Priest.

Anno 1594. Elizab. 36.

William Harington Priest, at Tyburne 18. Yopes ubi
Febr. supr. pag.

John Cornelius Mohun Priest } of the Society of Iesu
Thomas Bosgraue Gentleman } at Dorcestier 4.
Parricke Samon Layman July.

John Carey Layman

John Ingram Priest, at Newcastle.

John Boast Priest, at Doram 29. July.

James Oldbaston Priest, at yorke 26. Nouemb.
Anno 1595. Elizab. 37.

Robert Southwell Priest of the Societie of Ie-
sus, at Tyburne 3. March. Did yepes
in his t. persecuti

Henry Walpole Priest of the Societie of Iesu } as yorke 7. Apr. Angl. pag.

Alexander Rawlins Priest }

William Freeman Priest.

John Watkinson, alias Warcoppe Layman, at
yorke.

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Anno 1596. Elizab. 38.

George Errington Layman
William Knight Layman } at yorke 29. No.
William Gibson Layman }
Anno 1597. Elizab. 39.

Yeps ubi William Anlaby Priest, at yorke 4. July.
supra. John Buckley, alias Jones Priest of the Order of S.
pag. 710. Francis, at S. Thomas Waterings 12. July,
Thomas Warcop. Henrie Abbot & Edward Ful-
thorpe Laymen, at yorke 4. July.

Anno 1598. Elizab. 40.

Christopher Robinson Priest, at Carlile.
Peter Snow Priest }
Richard Horner Priest }
Ralfe Grimston Layman } at yorke.
John Briston Layman }

Anno 1599.

Mathew Hayes Priest, at yorke.

Anno 1600. Elizab. 42.

Relatio 16 Christopher Wharton Priest, at yorke 18. May.
Mart. à John Rigby Gentleman, at S. Thomas Waterin-
Tb. VV. ges 21. July.
edit. Robert Nurser Priest } at Lancaster in
Edward Thwinge Priest } June.
Thomas Sprot Priest } at Lincoln in July.
Thomas Hunt Priest }
Thomas Palaser Priest }
John Norton Gentleman } at Durham in July,
N. Talbot Gentleman }

Anno 1601. Elizab. 43.

John Pibush Priest, at S. Thomas Waterin-
ges 10. February.

Roger

and Protestant religion.

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Relat. 16.
Mart.

Roger Filcocke Priest of the Society
of Iesus

Marke Barkworth Priest of the Or-
der of S. Benedict

Anne Heygham Gentlewoman Wid-
dow, to master Lyne.

Roberts Middleton Priest

Thrustan Hunt Priest

at Tybar. pag. 93.
& 94.

27. Feb.

Anno 1602. Elizab. 44.

Francis Page Priest of
the Society of Iesus

Thomas Tichborne Priest

Robert Watkinson Priest

James Ducker Layman

Mathew Harrison Priest

Antony Battie Layman

at yorke in April.

Anno 1603. Elizab. 45. &c vltimo.

William Richardson Priest, at Tyburne 27.

February.

Vnder King James.

Anno 1614. Iacob. Reg. 2.

Laurence Bayly Layman, as Lancaster in
March.

John Suker Priest

at Warwicke in

Robert Griffold Layman

August.

Anno 1605. Iacobi 3.

Thomas Wilborne Layman, at yorke 1. August.

John Putchering Layman, at Rippon. 5. Septemb.

William Browne Layman, at Rippon.

N n 4

Anno

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Anno 1606. Iacobi 4.

Edward Oldcorne Priest
of the Society of Iesus } at Worcester 7.
Raph Ashley Layman } Apr.
Henry Garnet priest, Superior of the Society of
Iesus in England, in S. Paules Churchyard
3. May.

Anno 1607. Iacob. 5.

Robert Drury priest, at Tyburne 26. Ja-
nuary.

Anno 1608. Iacob. 6.

Mathew Flasbets priest, at yorke 21. March.
George Geruis priest of the order of S. Benedict,
at Tyburne 11. April.

Thomas Garnet priest of the Society of Iesus, at
Tyburne 23. June.

Anno 1610.

George Napper priest, at Oxford 10. of
November.

Cadwalladar priest in Wales.

N. Robertz priest of the order of S. Benedict,
at Tyburne.

Thomas Somers priest, at Tyburne 10. of De-
cember.

Anno 1612.

N. Scot priest, of the order of S. Benedict,
at Tyburne.

Richard Newport priest, together with him,

A Compendium of the martyrs and confessors
of Ireland vnder Queene Elizabeth.

CHAPTER III.

1. **W**illiam Walsh native of Don-
buine in the diocese of Meath
first depriued of his bushoprick
and spoiled of all his goods,
for not conforming himselfe to the
Queens iniunctious about the oath of her
ecclesiasticall supremacie, and other lawes
made against the holy Camons of the ca-
tholique church, was put into a deepe dun-
geon, wherin he was many yeeres afflicted
with giues and fetters, vntill by the fauor
of his keeper he made an escape and fled
into Spaigne, and so ended the remainder
of his blessed dayes at Alcala 1578.

2. Thomas Leorus Bishop of Kildare
willingly resigned his bushoprick in king
Edwards dayes, for that he could not with a
safe conscience possesse the same, and being
to the great consolation of his hart restored
againe vnto the same in Queene Maries
dayes, was again in Queene Elizabeths dil-
possessed therof, and of all other his liuely-
hood, well contented rather, *abiectus esse*
in domo Dei magis quam habitare in tabernaculo
peccatorum, he applied himselfe being ba-
nnished to Munster in Ireland, in teaching
yong

yong children to reade their books and instructing them in the christiā doctrine: lightly he never came to any mans howse butt he exhorted therin, nor euer supped or dined, but in the later end therof he tooke occasion to edifie the people with one exhortation or another. Once being at the Earle of Desmonds howse at supper, a gentlewoman beinge there, retourning home told to her friends as a great wunder, that Bishopp Leorus preached not at the later ende of his meat as he was accustomed: he never did forbear to reprove and reprehend vices & wickednesse in any man whatsoeuer who was reprovable, and persisting still in all holliness and zeale of godes everlasting trueth, vntill the last gaspe of his breath, he died of the age of 80. years at the Nassie in the prouince of Leinster in Ireland 1577.

3. Morris fitz Gibbon Archbischopp of Cashall, for the like cause was spoiled of all his goodes and suffred much laboure and traualle, and at lenght fled out of the kingdome of Ireland and died in the porte of Portingall 1578. Edmond Taner Bishopp of Clone and Corcke doctor of diuinitie, who first being of the societie of Iesu, out of which through great sicknesse nor without licence of his superiors and advise of the phisitions was enforced to come foorth, and through the importunat sute of his frinds, was perswaded to take vpon him the digni-

dignitie, or rather the heauie bourden of a Bisbopp, especially in dangerous seasons of turbulent heresies, by which he suffered great penury and want aswell in prison, as out of it, he died about the yere of our Lord 1578.

4. Hugh Lacy Bisbopp of Limericke, did suffer great callamitie, aswell vnder king Henry the 8. as king Edward his sonne, in whole times he was thrust from his place and function, and also compelled to fly the Realme for not yelding to the supremacie of the yong king in the spiritually regiment of the church: but being restored to his former dignitie in Queene Maries dayes by Cardinall Poole, his hollinesse legat in England and Ireland, was in Queene Elizabeths time enforced to suffer the like revolution, aswell of his bisbipprike, as of all other things, and so to carrie the burden of Christes crofie, he liued in woe, and ended the same in ioy, *Anno Domini 1577.*

5. Nicholas Skerret Archbisbopp of Thomond a man of an innocent life, and most zealous in the profession of the christian faith, after suffering many difficulties and hard vsuadg in prison, out of which he made an escape, fled into Postingall, and ended his holy life at Lisborne 1583.

6. Thomas O Hierly Bisbopp of Rosse, a man of great fame for good life and blessed conuersation, after long imprisonement in the Tower of London, out of which he was

enlar-

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enlarged by the entreatie of Sr. Cormocke
Ma-Teighe Lord of Munstre, who then
was at the Court in Englād, and after much
affliction and tribulation living in woodes
and montaines, ended his holy life *Anno 1581.*

7. Patricke Ohealy of the order of Saint
Frauncis Bisbopp of Maio, coming out of
Spaine into Ireland, no sooner landed,
then by the sherif and officers of that place,
(which was at Dingell in the weast part of
all Ireland) but he was apprehended, together
with a religious man of that order nobly
descended, call Con Ornorcke, and were
sent to the Contesse of Desmōd, who either
to currie fauour which the state of the king-
dome, or for feare to be ill thought of
if he had dismissed them, or to be impeached
of any imputation or suspicio of any conspi-
racy with Sr. James fitz Morrice then on
foote, ready at that time to passe out of
Galicia in Spaine into Ireland with a sup-
ply of Spaniardes, did remise them ouer to
Limerick to be presented before Mr. James
Gould, then the Queens Attourney in the
Prouince: as about that time also shes yel-
ded her eldest sonne to St. William Drury
Lord Justice of Ireland as an hostage that he
should rest himselfe secure without feare of
the Earles loialtie & fidelitie to her maiestie
for yelding her sonn and heire apparent of
Desmond as a pleadg, and the holy Bisbopp
as a prisoner: but as shes was carfull to con-
tinew the Earldome in her loynes, so theo-

ther was as warrie to preserue his owne reputation and creditt in his new promotion of Lord iustice, who was no les suspected to fauor the catholique religion (for he was in harte and will of that profession) then the other was to further rebellion. *Sed quis vnguam tenet Christum Domini & innocens fuit?* both the iustice and the constesse, were frustrated of their hope & deceaued of their expectation. *Maldictus quis confidit in homine*, and thincking to possesse the fauor of the world, they respected not the fauor and iustice of God, whose wisdome surpasseth the prouidence of man. *timida & inepta prouidentia nostra.*

8. The Earle therfore of Desmonde, within one month after the good Bishopp suffred, was proclaimed traitor, and most part of the Geraldines with their followers in a serious conflict betwixt themselues and the English (of whome Sr. Nicholas Malby was Cheefaine) were ouerthrown and putt to flight at the Abbey of Bertiff, in Irish called Eanighbegg, within 7. miles of Limericke westward, and that most noble auient howse which was the only strenght and Bulwareke for the Crowne of England in dangerous seasons of that kingdome heretofore, is nowe altogether extinguished. And the Lord Iustice continewed no longer in his new dignitie then one month after the Bishoppes execution, which was the

the space of time that he challenged the Lorde Justice to answer before the dreadfull thron of God for their innocent blood, I meane of him and his followe, and for their vniust iudgment, which was that they should be executed by Marshall law: wherfore they were delinced to a band of soldiours, their handes being tide behind their backs, and their feete with roppes vpon garrans, of whome they were cruelly entertained al the way vntil they came to Killmalocke, a towne distant 12. miles from Limericke, where they were hanged vpon trees; the foolish & cruell soldiours a whole senight after their death (for they were not permitted all that time to be buried) made butts of their carcases, to shott and leuill att them with their bullets, calling them by the name of papists, traitors, idolators. Immediatly after their execution, the said L. iustice sickned in the campe, and ended his life at Waterfoord, crieng out vpon those blessed martirs, whome he had putt to death, but one moneth before.

9. Derby Ohurley Archbissopp of Caphall, doctor of both lawes, and professor of that facultie in the vniuersitie of Rheames in Fraunce, vnder Cardinall Guise Archbissopp of the same, was taken in Ireland, and cast into a darck Dungeon in the Castle of Dublin: and being sore vexed with this vg. ly prison and penitue restraint, was more vexed

waxed and tormented by an vsuall and ex-
quisit torment of bootes full of boylling
oile and talloe, into which he was cōpelled
to putt his legges already weareid with
heauie bolts, and to stād by a great fire, with
which his flesh was consumed vnto the bare
bones ; all which he endured with great
patience and constancy. And afterwardes,
when by that torment he could not be
wonne, nor by feare and alluring promises
of vncertaine and deceitfull promotion,
could nott be inueigled, to relent or to faint
in the profession of the catholique religion,
or to embrace the protestant negative reli-
gion, was vpon fridaie morning in the
dawning, strangled with a wyth, in the mo-
neth of May 1584. and so suffred a blessed
martirdome, and enioyeth a blessed crowne.

10. Redmond Ma-Goran primat of Ard-
magh, was slaine in Conaught by Sr. Richard
Bingham Anno 1598. Redmond Oguuloglior
Bishopp of Derry, being almost 100. yeers
of age, and 50. yeers a Bishopp, was with 3.
priests about midnight, slaine in his owne
howse neere Derry, by the garrison of
Loghefoile, thorough the craft and drift of
one Sr. Neyle Garrath Odonel, who after-
wards falling into disgrace with the English,
was impeached and arraigned for taking part
with Odohirryes conspiracy, and was com-
mitted together with his sonne, prisoner in
the tower of london anno 1600. Morihirtagh
Obrien

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Obrien Bisshopp of Emly, being apprehen-
ded, was cast into the castle of Dublin
where through penurie and straightnesse of
his restraint, he died in the yeare 1586.*

11. *Peers Power Bisshope of Fearnese,
being taken and apprehended, was cast into
the castle of Dublin; who either through the
frailtie of the flesh, or through the extremity
of his restraint, or els through the deceitfull
promises of temporall promotions, yielded
to the supremacy of the Queene in the spi-
rituall iurisdiction of the church: which
being once granted, he destroied all articles
of our catholique beleefe, and therfore he
was sett at libertie. But being afterwards
sore amased and strocken with an inward
sorrow for being so weake and so inconsi-
tant, in a point so highly importing the in-
crease and honor of christian religion, and
consequently our saluation, retourned like
another Marcellinus vnto the place where
he fell, and where he gaue so vild a scandall,
deplored his fall, and greeuously lamented
his errors: and so he was hardier dealt
withall, then euer before: but after long
imprisonment and much affliction through
godes prouidence, he made an escape and
fled into Spaine (the common support and
sanctuary of al distressed catholiques) where
he died with great probation of a blessed and
constant catholique Bisshopp.*

12. *Richard Creogh, native of the citty
of*

of Limericke in the prouince of Munster in Ireland, descended of welthie and honest parents, of an auncient familie in that cittie, who notwithstanding he imploied the prime of his youthfull dayes in the trade of marchandise, yet he profitted more in the spirituall exercize of deuotion and pietie then he did in the acquiring of riches and wordly desigmentes. And after some worldly losse, went beyond the seas, where he gaue himselfe to the studie of vertue and learning, &c made therin great and admirable encrease, and so became a priest, and not without expectation of such a one, as he liued and died afterwards. For his rare vertues he was made Archbischopp of Ardmagh and primat of all Ireland, and comming for his Country (where he perfourmed the office of a diligent pastor and a zealous prelate) was betraide by one of the country, and committed to close and ghastly prison in the Castle of Dublin. And after suffering much trouble in prison, was brought to his triall in the kings bench before Sr. John Plunkett, then cheef iustice of that court, and being there endited and arraigned of high treason and enforced to abide a Iury of gentlemen of the pale, he was found guiltyes, but they for acquiting of him were all committed to the said castle, and put to great fines. When they could get no way by law to make him away, or that his con-

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stancy could not be infringed, he was re-
mitted ouer to the Tower of London, out
of which he made an escape. But after ar-
riving in Ireland to helpe his flocke, the best
he could, was againe apprehended, and sent
ouer againe to the Tower, where he ended
his life.

13. Cnohor O Duanna Bishopp of Dow-
ne Patricke and Connor, was apprehended
the moneth of July 1612. and committed
to the Castle of Dublin, wherin he liued in
continuall restraint many yeers before, by
the apprehension of one maister Smith se-
cretary to Sr. Nicholas Bagnall, but being ta-
ken the 2. time, was hanged, drawen, and
quartered, the first of Februarie 1612. One
Patticke a vertuous priest suffered also with
him.

Of Priests.

1. **I**ohn Traners doctor of diuinitie, being
accused that he wrott against the sup-
remacy of the king, was hanged drawen
and quartered at Tiburne Anno 1535. which
being at the place of executiō, he confessed,
plainly, shewing the 3. fingers with which
the wrott that matter: and his hand beinge
strooken of and cast into the fire, euerie
whitt was burned, but those 3. fingers could
nott be burned, as Surius writeth.

2. Lawrence Moore (whom doctor Sá-
ders in his lettres. 1580, to the Cardinall
Com-

Commen of the warres of Ireland, called a holly priest) being with the Spaniardes at the Forte called Dowy Nore, was betraied and deliuered ouer to the Lord Gray, then Lord deputie of Ireland (with two proper gentlemen, the one called Oliuer Plunket an Irish gentleman, the other called William Welsh an English gent.) by the Coronell of the Forte, called Sebastian de saint Joseph, for that they refused vpon any composition to yeld ouer the said Forte, which they could well defend hauing no want of any thinge neither viuentals, nor munition, were comanded by the said L. deputy to be brought to a smiths forge, and al their bones and jointes to be beaten and crushed with a hammer, and this for the space of a day, and night, the priestsingers being cutt off with a knife: but in that extreame paine they suffred, yett their liues were promised vnto them, if they would turne protestantes. Al the Spaniards to the nûber of 900. except the said Coronell and 10. more, were stript of their weapons, and were all slaine, and cast ouer the clifffs into the sea, for that Forte stood vpon a mightie rocke ouer the sea, notwithstanding the L. deputies word and faith vnto al them for their life, libertie, goods, and for safe conduct into Spaine. Of this euent the good prieste told the said Coronell, and the rest of the Spaniards: this hapened vpon saint Martinseue 1580.

3. Morris Kent native of Kilmalock, and bachelor of diuinitie, was apprehended and accused for hauing been Chaplaine to the Earle of Desmonde. And for as much as a good and worshippfull Alderman, named Victor White, had of a pious zeale, and for the comfort of his owne soule, kept the said Morris in his house, was for that cause apprehended & putt in prison for his guest: but the good priest to saue his hoast harmeles, appeared before the said L. president of his owne accord, who was hanged drawen and quartered. He was a holy and a vertuous man, of few wordes & very zealous: he suffered the 30. of Aprill 1585.

4. Edmond Odonel native of Limerick of the societie of Iesus, was apprehended for being suspected to carry letters from Rome to Sr. James fitz Morris, and therfore was hanged drawen and quartered at Cork by Sr. John Perrot L. president of Munster, about the yeere of our Lord 1575. He was sent ouer as a fellow with father Goad an English Iesuit, who in company with F. Dauid Woulf priest of that society, were sent in a mission into that country by the procurement of primat Creogh to teach grammar about the beginning of Queene Elizabeths time.

5. Daniell Okeilan was apprehended at Yonghull by Sr. William Morgan and captaine Peers which then kept garrison in that towne

towne. He was hanged with his legges vpwardes, and his head downewards: and then all the souldiors were comaunded to leuell at him with their bulletts; Comaundement was also giuen that none should leuell at his harte, therby to encrease his paine by his lingering death: he was a priest of the order of S. Frauncis: this hapned the 28. of march 1580.

6. Daniell Hinnichan, Phillip O See, Morris O scanlan of the order of S. Frauncis, being old, impotent, and blind as other friers were, were all three slaine at the high alter of their monasterie called Lislaghtine 1580.

7. Teigh Odulan of the order of saint Frauncis, was apprehended at the monastery of Askettin and brought to Limericke, and there was hanged drawen and quartered. After his head was cutt of, he was heard to speake these woords. *Vias tuas demonstra mihi 1579.*

8. Richard French native of the countrie of Wexford a vertuous priest, after long imprisonment in the castle of Dublin and, in the castle of Wexford, ended his life 1581. Thomas Coursey viccar of Kensale, a most vertuous priest, was hanged by Marshall lawe, by Sr. John Perrot L. president of Munster, for entreating James fitz Morris to restore the pray which he tooke from his parishioners of Beasale. 1577.

9. Glasuy O Boyll Abbot of Boyll of the diocese of Elfyne in Connaght, and Ouen O Mulkeran Abbot of the monasterie of the holly Trinitie of that diocese, were hanged and quartered by the L. Gray Anno 1580. John Stephen priest, for that he said Mass to Feigh Ma-Hugh was hanged and quartered by the L. Burrowes 1597. Thady O Boyll guarden of the monasterie of Downigall, was slaine by the English in his owne monasterie. 6. Freers were slaine in the monasterie of Moynighan in Shaane O Neals warrs. John O Onan, was hanged by Marshall lawe at Dublin 1618. Patricke O Dyry was hanged and quartered at Derry 1618. Brien O Carulan was hanged by Marshall law 1606.

10. Iohn O Calyhor, Brien O Trower moncks of the order of S. Bernard, were slaine in their owne monasterie de Sancta Maria in Ulster. Felymy O Harra, a lay brother of the order of S. Fr. in his monasterie : so was Eneas Penny parish priest of Killagh, slaine at the alter in the parish church therof. Donoshew Ma Recdy priest was hanged at Colrahan. Cahall Ma-Goran, Rony O Donillan, Peter O Quillan, patricke O Keonna a Franciscan Freer, Georg Power viccar generall of the diocese of Offory, Andrew Strich of Limericke, Brien O Murihirtagh viccar generall of the diocese of Clonefart, Donoghow Omulony priest of Tho-

Thomond, John Kelly of Louth, Sr Patrick of the Anally, John Pillin P. of the order of saint Frauncis, Rory Ma-Henlea, Tirrelagh Ma-Inisky a lay man of the order of S. Francis, al these were catholique & died in the Castle of Dublin through hard vfadg and restraint. Walter Fernan priest died in that castle through too much tortur of the racke. John Walsh a vertuous priest died through famine and cold in the Castle of Weastchester. Two Welsh gentlemen, the one called Richard Waghan, the other Richard Downs, died through hard vladg in in the Castle of Dublin.

11. Morris Vtace of Castle Martin in the diocese of Kildare esquier, master of Arte and a Nouice of the societie of Iesus, being sent for by his father into Brugis in Flanders, came into Ireland (not without his superiours direction) to satisfie his Fathers will, who was apprehended hanged & quartered: who being so well descended, and religious withall, was much feared he wold work much amongst the people. In the meane time the L. vilcont of Balinglas and L. Barron of Bilquillin was in open hostilitie, which agrauated the ielousie and suspition that he was accessary therunto.

12. For the like suspition these that followe were hanged drawn and quartered. Ma. Nicholas Nugent esquier cheef Justices of the Common pleas Ma. Dauid Stutten

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esquier together with his brother Mr. John
Sutton Gentleman. Mr. Thomas Vtace
Gentleman, together with his sonne and
heire, who said the letanies together with
his father going vpp the ladder. Maister Wil-
liam Oughan of Ruth-Coffy esquier. Maister
Robert Scurlock gentleman, maister Clench
of the Scrine gentleman, maister Nether-
field gentleman, maister Robert fitz Gerrad
Bacheller of diuinitie, all these suffred for
suspition of Baltinglas his warres 1581.*

12. Mathew Lamport priest, a very godly
and a deuout man, for that vpon a cer-
tainie night he entertained father Richford
priest of the societie of Iesus, was hanged
drawen and quartered. Robert Miller, E-
dward Cheeuers, John O Lahy, for bringing
ouer the said Richfoord with the L. of Bal-
tinglas was hanged drawen and quartered
Anno 1581. Peter Miller after hauing stu-
died in Spaine, for that he could nott
haue his health, came into his countrie
which is the county of Wexfoord, & being
examined touching points of religion, and
nott finding him conformable to the pro-
testancie, many suspitions being laid to his
charge, was hanged drawen and quartered
Anno 1588. Christopher Roche native of
Wexfoord, for that he could nott enjoy
his health in Flanders where he was a stu-
dent, passing by Bristoe to come for Ireland,
was there apprehended, and was putt to
the

the oath of the supremacy; which when he refused, he was carried vp to Lódon where he was sore whipt about the streetes, and was putt into a most filthy prison in gyues & fetters, and died there through extreame-
tie Anno 1590.

14. James Dudall of Drodart merchant, comming out of France was by contrarie windes driuen to the South coast of Englád, vnto whom the oath of the Queens supremacy was tendred: and for that he refused the same, he was sent to Exeter Gayle, and there was hanged drawen and quartered anno 1600. Patricke Hea of Wexfoord and honest man and zealous Catholique, being accused vnto the Lord Gray then deputie of the kingdome, that he did not only releeue Bishoppes and priests in his house, but also transported them ouer into Spaine and France, was committed to the castle of Dublin, where through hard restraint he fell sore sicke; and by entreaty of his frinds was remitted to his house, where he died of the sicknesse he tooke in the prison.

15. 20. Laymen, old, blind and impotent, retired themselues vnto their parish church of Mohono (dedicated to S. Nicholas in the diocese of Limericke) for a sanctuary wherin they liued many dayes vntil such time as the English Army passing by that way and finding them there, they sett fire on

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fire in the church and burned them all anno
Domini 1581. these poore old people, a-
moungest whome ther weare some old wo-
men, who could nott long haue liued, al-
though they had beene lett alone, for they
were some of the age of 100 & of 80. yeers,
very sicke and euen already languished
for want of foode, which they could nott
gett by reason the countrie was altogether
spoiled and left wast by the soldiours, and
the people of the countrie, fled into the
montaines: yet nedes these people must add
sorrowe vppon sorrowe, and crueltie vpon
crueltie, to shew their rancore and the fruit
of their ghspell. All these fornamed per-
sonnes, except the good and most vertuous
Bishopp of Duanna with his chappleine,
Brien of Carrulan, and Iohn O Onan, and
Donoghewe Ma-Reddy, and Iohn Luneus
priest who suffered vnder kinge James, all
the rest suffred vnder Queene Elizabeth.

Euerie

Euerie sect of heresies Challenging vnto them-
selves the trewe and Catholique Church,
there is here set downe, the true notes
and marcks, by which the same may be
discerned.

CHAPTER I.

Wee must knowe, that the catholique church is as it were
the sonne of the worlde, which doth cast foorth her
lightes, and shininge beames by certaine
notes, by which shee may be discerned and
knowen from the false religion of Pagans,
Iewes, and heretiques. The first note is, the
name Catholique, which as saint Augustine
saith, if a pagan would aske of an hereti-
que, where the catholique church is, he
will not dare to shewe vnto him his owne
familie. S. Cirill also saith. *Si inieris in ali-
quam urbem &c.* If you goe into anny cittie,
you will not aske where is the church or
howse of God, for then euerie heretique
will say, he hath the howse and church of
God, but yow will aske where is the ca-
tholique church, for that is the proper name
of this hollychurch, the mother of all faith-
full christians, which if yow aske after, noe
heretique will shewe vnto yow his owne
chur-

*Aug. lib.
contra
epistolam
fundamen-
ti cap. 4.*

*Cyrill.ca-
tibechos
18.*

2. The 2. note is Antiquitie, for that the true religion is more auncient then the falle, and the catholique Romaine church, was before anny hereticall secte: for that all heretiques departed from the same, as S. Iohn saith. *Ex nobis prodierunt &c.* they went foorth from vs, as is sett downe in the chapter of the first booke.

Daniel. 9. 3. The 3. note ie perpetuitie or duration, *3. Note.* which never was nor euer shalbe interrup-
Act. 2. ted. *Regnum quod in aeternum non dissipabitur;* *Timoth. 3.* a kingdome which shall never be ouerthro-
Cypr. l. 4. wen, nor euer be dissolued, because it is of
Epiph. 2. God. Of heretiques, it is said, they shall not
Psal. 37. preuaile further, and althoough as S. Ciprian
 saith, heretiques and scismatiques in the be-
 ginning like a raginge and furious tempest,
 doe swallowe and consume all thinges, yet
 they can not haue great encrease, for by their
 owne emulation they will faile. And S. Au-
 gustine (vpon the psalme, *Ad nibilum deuenient,* they shalbe brought to nothinge, like
 a swifte stremme) saith. *Non vos terreant fra-*
tres &c. Let not certaine violent stremes
 terrifie you, which for a time with violent
 irruptions doe thunder, for presentlie they
 shall vanish, and shall not endure longe;
 many heresies are dead although they ran
 ouer the banckes, yet now scarce is there
 any memorie of them.

4. Theodoretus doth write, that there
 were

were 76. sorte of heresies sproung vpp vn-
to his time , and in his 3. booke of that
worcke he saith , that all were extinguis-
hed lauing a fewe . S. Augustine doth rec-
ken 88. heresies of which he writing vpon
the 57. psalme saith, that most of them were
perished . Vnto Luthers time there were
100. sectes of heresies , and all of them are
nowe extinguished , except a fewe Nesto-
nians in the easte, and som other fewe Hussets
in Bohemia . Was there euer any heresie in
the world soe great, aswell for the multitu-
de of Bishoppes and doctors , Kinges, Prin-
ces and Emperors as that of the Arrians, as
alsoe for the continuance of time remaining
for the space of 200. yeares and vpward, and
nowe what is become of it ? Aboute 200.
yeares agone the heresie of Albigens had
more people to defend it in Fraunce , then
the Caluinistes have at this daie, as may be
gathered by Paulus Emilius , and nowe
there is noe memory thereof . The heresie
of Luther, began in the yeare of our Lord
1525. Then Zuinglius gott vppe, and within
two yeaeres after the Anabaptists disturbed
Lutheranisme, and allured the moste parte
of that secte, to imbrace theirs . After the
Zuinglians, came Caluine , which besides
fewe townes in Suizerlande, caused all the
Zuinglians to followe and embrace his
owne doctrine . Caluinistes themselues
beinge dissolved into Libertines in Fraunce,

Theodore-
sus lib. de
hereticis
fabulis.

Emilius
li. 5. de re-
bis Gal-
lor.

into

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into Puritantes in England, into Trinitaries
in Pollande, into Samolettes in Transilua-
nia. But the Catholique Church continued
allwayes notwithstandinge all the world,
(firste the Iewes, afterwardes the Pagans
and last of all heretiques) resisted and per-
secuted her, by whose persecution shée did
euer florish and increase.

4. Note.

5. The 4. note is, the largnes and am-
plitude of the catholique church by the con-
uerse of the gentiles, for the catholique
church ought not onlie to comprehend all
times, but also all places, nations, and all
kinde of people, and soe saint Vincentius
Lyrinenus in his comentarie saith, that
they be catholiques which houlde that
doctrine which hath bene allwaies, in all
places, and which was embraced of all: and
soe the prophett said in the persō of Christē.

In *Psal. 2*.
Psal. 71.
Aug. lib.
de uniuersitate
Eccles. 6.
Beda c. 6.
Canticos
Thom.

Dabo tibi gentes &c. I will giue nations vnto
thee for thine inheritance, and the limittes
of the earth for they possession: he shall
rule from sea to sea. For the vnderstandinge
of which marcke, wee must consider out of
saint Angustine, and saint Beade, that the
church was to be catholique, and not to
exclude any time or any kinde of people, by
which it is distinguisched from the sinagoge,
which was a particular church and not
Catholique, & was limited vnto a certaine
tyme, that is to say, to the cominge of the
Messias: as also vnto a certaine place which

was

was the temple of Hierusalem, out of which there could not be offered any sacrifice, and vnto a certaine familie which were the children of Iacob. Also wee must consider out of the same Iaint Augustine, that for the church to be catholique, it is not expedient, that it should be in all men of the world, but it is sufficient it should be made knownen in all Prouinces, and that it should fructifie in them, so that there be in all kingdomes some Catholiques, which shall be brought to passe before the second comminge of Christe: neither is it requisitt, that this be done at one tyme, for it is sufficient it be done successiuelie.

*Aug. Epi.
80. ad
Hesichium.*

Matt. 24.

6. It is likewise knownen, that the Catholique Romaine church hath gayned the whole world, for it did fructifie in euerie place thereof in the time of the Apostles, as saint Paule saith. In the time of S. Ireneus it was also spred throughout euerie knownen prouince. The same doe Tertulian, saint Cyprian, and Athanasius witnessse, that this churche was made knownen in their owne time in euerie place. Also saint Chrysostome, saint Aug. saint Hierom, Theodoretus, Leo the greare doe declare the same. In the time of saint Gregorie the great, the catholique Romaine church was imbraced in all the worlde. *G'ego. epistola ad episcopos Orientis, Africa, Hispania, Gallia, Anglia & Cilicia.* The same Beda doth declare in cap. 6. Cantic. and *sickium.*

*Coloff. 1.
Iren. li. 1.
c. 3. Tert.
ull. lib.
cont. In-
deos c. 3.
Cypri. li. de
unitate
eccl. Atha.
lib. de hu-
manitate
Christi.
Chriſo. &
Hier. in c.
Matt. 24.
Aug. epi.
80. ad He-
sichium.*

saint

Theod. li. de legib. saint Bernard disputinge before Roger king of Cicilia, said that the easte and the weaste obeied the Bishopp of Rome at this veris daye. And saint Propper saith. *Sedes Romana Petri &c.* Rome the seate of Peter, in respect of pastorall honnor, is become the head of the worlde, whatsoeuer it possessest not by the sword, it houldeth by religion. The sectes of Mahomet, with the heresies of Nestorians and Ethiches, which as yet be in the easte, neuer came vnto the weaste; The secte of Luther or Caluine, neuer infected Asia, Affricke, Aegipte or Greece: noe countrie was euer conuerted by them, for theylabour not to conuerte Ethnickes, but to corrupte and subuerte catholiques, and as Tertulian said of the heretiques in his time; *Cum hoc sit negotium illis, non Ethnici conuertendi, sed nostros euertendi.* Their drifte is not to conuerte Ethnicks, but to peruerre ours, for heresie is nothinge els then a manifeste corruption of the Catholique doctrine, and a reuolte or defection from the former religion of Christians.

Tertul. li. de pref-criptionib. 7. The 5. note is the succession of Bishoppes, in the Romaine church deriuied from the Apostles, vnto our times, and soe all auncient doctors haue reckoned vp this succession, as an irrefragable argument to shewe the true churche. Ireneus did recken the Romaine Bishoppes from saint Peter vnto Eleutherius, who was Pope in his time.

time. He laid by this succession all heretics were confounded. S. Ambrose did recken his Apostolique succession from saint Peter to saint Damalus, saint Cyprian from saint Peter to Cornelius, saint Bernard from saint Peter to Eugenius; saint August. from saint Peter vnto Anastasius who was Pope in his time, & lib. contra epistolam fundamentis cap. 4. *Tenes me in Ecclesia &c.* The successio of priestes from saint Peter the Apostle vnto whome Christe comended the feedinge of his sheepe vnto this present Bishop, holdes me in the church, the same alsoe doth saint Hierom proue. For we must note, that such are true Bishopps in the churche, who descend from the Apostles, aswell by succession as by ordination; but the sectes of Lutherans and Calvynistes haue neither succession from any lawfull Bishopps or lawfull ordination, therfore they haue not succeeded in any Apostolique order or succession. And for this cause as saint Cyprian said, *Nousianus* is not in the church, nor ought to be called a Bishoppe, who despiseth apostolique tradition, succeeded noe Bishoppe, and himselfe tooke that order vpon himselfe.

Irene li. 3.
cap. 3.
Terrib. de
prescr. ipsi.
Aug. ipsi.
67.
Opist. l. 2.
cont. Par-
men. cap. 4

Cyp. lib. v.
opib. 6. ad
magnam.

8. The 6. note is the vniversall consent of the Catholique church in euerie point of doctrine of faith, as it is laid in the Acta. *Multitudine credentium etat cor vnum, & anima mea et contrariwise the errors, alterations*

Lib. p.c. 1.
Lib. 2. c. 1.

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and diffentions of these sectes in euerie ar-
ticle of their faith, as you may see in the
first Chapters and 9. booke also in the 1.
booke cap. 1.

7. Note.

The 9.
booke cap.
Aug. lib.
2. de ci-
tate Dei.

9. The 7. note is the, sanctitie of this
Catholique doctrine, for the Catholique
church is holie in her doctrine and profes-
sion, as the councell of Constantynopolis
faith: which profession containes noe fal-
foude touchinge faith, nor any iniustice
touchinge good manners: but these sectaries
hould see many absurdities against faith &
good manners, as in the 1. li. Chapter 9. you
may reade; But the Catholique church con-
taines noe error, absurditie, or turpitude,
nor doth it teach any thing against reason
although it teacheth many things aboue rea-
son: and therfore saint Augustine faith: Ni-
bil in Christianis ecclesys turpe & flagitiosum:
there is nothinge in Christian churches, that
is either filthie or obhominable, either whē
godes precepts be insinuated, or miracles
declared, or gifteſ prailed, or benefits
asked.

8. Note.

10. The 8. note is, the efficacie of the ca-
tholique doctrine in conuertinge the wholē
worlde vnto the standart of Christe, and
that by poore weake and sille persons with-
out armour or munition, withoute feare of
tormente or punishment, only by praiers,
fastinge charitable woorkeſ, miracles and all
good examples of holliness of life. By these
meaneſ

meanes all nations were conuerted to the catholique church ; from impietie and all wickednes, vnto pietie and religion, from beastlie pleasures, vnto angelicall continency, from the fleshe to the spirite, from beinge louers of the worlde, to despise, contemne and forfiske the same, and to followe Christ their spouse . But these sectaries subuerted, many nations, not by sounde doctrine or good examples of life, but by terror and feare, they caused many to forfiske Christ and followe the worlde, I am sure these holie Saincts that conuerted the world, neuer drewe foorth any sworde , when they preached . I am sure when Saint Vincenc conuerted soe many, when saint Aug. conuerted Englande to the faith, beinge sent by Saint Greg. or when saint Killian an Irishe saint, conuerted the Francks beinge sent from Conon Pope , or when saint Patricke conuerted Ireland beinge sent by saint Celestine Pope , they neuer killed or murthered, burned or spoiled , nor made the subiectes to revolte against their princes, or the princes to make tirannicall lawes against their subiects . But Caluine and Luther did sowe their pestilent heresie by burninge and spoilinge kingdomes , robbinge and ranfakinge citties , killinge and murtheringe manny millions of people , castinge downe and rassinge to the earth , manny churches and monasteries , rauishinge and deflouringe

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many Nunnes and Virgins and by bringinges
uerie kingdome where the same was nou-
ished, to a pittifull confusion.

9. Note.

Ang. lib.
de memorib.
Eccl. c. 31
lib. 2. in
Indian.

In respon-
sione ad
libr. quem
inscripse-
rat Linbe-
tus contra
Zwing. di-
spunctiones
babita
lipsie con-
tra Eck.
Luther. in
positilla
Super ead.
super ead
Dominie.
Adventus.

11. The 9. note is, the hollines and sanctitie of life of such as founded our religion, for the holie Patriarches, Apostles, Doctors, Pastors and such as converted any countre to the faith of Christ, were mirrours and spectacles of all sanctitie and religion as saint August. witnesseth of the Mouncks of his tyme. *Istis sunt Episcopi & pastores docti, graues, sancti, &c.* these were learned Bishopps and graue, wise and holly pastors, most earnest defenders of the trueth, by whose planting, settinge, wateringe, and buildinge, the holy catholique church did increase, but the secretaries of these times, as in their doctrine they were most irreligious, soe in their liues and manners moste wicked and abominable, as the protestant authors themselues doe auerre. The ministers of Tigur doe write, that Luther sought nothing but his owne private gaine, that he was insolent and stubborne, and Luther himselfe confessed that his pretence was not for the loue of God. In an other place he laid, that such as followed this newe gospell, were farr woorse then when they were Papists, more couetous, and more giuen to reuenge. *Smidelimus in Coment. 4. Super caput 21. luce.* said Lutheram doe peruerte all thinges, that they turned fastinge into feastinge & surfeitinge, prayen into

into swearinge and blasphemies, adding that Christe is not soe much blasphemed of the verie Turcks. Erasmus also saith, that this gospell never reformed any vice in these newe gospellers, none that was an epicure, became sober by it, nor none that was cruell, became meeke or gentle by it.

12. The like censure the ministers of Ma-
deburge doe give of them saying. When
these people were Papistes, they were re-
ligiouslie addicted, they were giuen to much
pраiers, devotion, and sanctifieng the sa-
boath daie, they shewed great reverenc to-
wardes churchmen, parents were carefull
in the education of their childdren, they
were liberall and mercifull towardes the
poore, and there was great obedience in the
subiectes. The same Caluine witnesseth,
and in his booke of scandals he saith, when
soe many thousandes doe pretend the gos-
pell, fewe of them euer were reformed of
their wicked liues, and hauinge lett the
raynes loose to all wickednes, they are not
woorthy they should become Papistes. Mus-
culus doth confirme the same. Luther the
hirst founder of this vnfotunate gospell said,
that such as followed the same, were odia-
bile genus hominum. A hatefull kind of peo-
ple, and althoughe they speake of the gos-
pell, in their woorcks they are very diuills.
Erasmus said that such as he knewe to be
virtuous innocent, without deceite or craft, were

Madeburg.
Centuria
11. cap. 11
& Gen. 10.

Calu. in 1572
lib. 4. cap.
10. scandz

Musc. in
cap. de
decalogo
& de mi-
nistris
verbis.

Luth. 10. 5.
Erasm. ad
fratres in
sacerdotes

Germa-
nia.

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when they were papists, becoming gospel-
less, were most wicked, craftie & deceitfull,
and of viperous behauour. If all these gos-
pellers deliuered this censure of protestant
religion (God almighty soe dispouing the
enemies of trueth to declare the trueth)
how much ought Catholiques to confirm
the same? for as all the heretiques that ever
were at anny time, are by them in heresies
soe all the wickednes and vices of all the
wicked & damnable people that ever were
dispersed throughboute all the world at any
tyme, are also by them and in them linked
and vnited together. And Caluine himselfe
declared the same, when he said, that these
gospellers which had made shippwracke of
their consciēce, haue also made shippwrack
of their faith.

*Cals. de
ſcanda.*

ſug. i 145

2b. D. 20. 11.

Exodus 4.

Matt. 10.

13. The 10. note or marche is, the glory
of miracles, miracles are verie necessarie, for
the confirmation of anoy newe faith, or for
to make any extraordinarie mision allowa-
ble, for it is written in Exodus when
Moyses was sent from God vnto the people,
he said they will not beleue me, nor heare
my aduice, and God did not answere him
that whether they will or nill they should
believe him, but to the intent they should
believe him, he gaue him power to woork
miracles, *vt credant quod apparueris ibi Deum*
that they may beleue that God appeared
vnto thee. In the newe testament also is was
said

had vnto the Apostles, heale the sicke, resue the dead, cleanse the lepers, cast foorth diuills; and in saint John, Christe said, if *John. 14.* he had not wrought greater woorkes, then any other, the Jewes had not finned in not beleueinge in him. This is also declared in the last of saint Marcke, where our Lord is said to confirme the preachinge of the Apostles by signes and tokenes, that did follow. S. Augustinc, yea Melancthon himselfe said, that *miracles were necessarie for the confirmation of the faith of any newe doctors, or newe doctrine, for trewe miracles cannot be wrought but by the power of God, for miracles doe exceede the power and force of all creatures.*

Hebr. 2.3
Aug. lib.
1.1. de ob-
uitate Dei
cap. 8.
Melancth.
cap. 3.
Martin.

¶4. For this cause Luther sought to delude the people by false miracles, for goinge about to dispossesse a maide that was possessed of a devill, he coulde not doe it, but was in danger to be slaine himselfe of the devill, as *Staphilus* saith, who was present at that that time. Also the said Luther, as *John Cochleus* writeth, went aboute to restore to life one that was drowned, but could not doe it; and beinge frustrated of his purpose, none coulde abide to be present through the filthie stinche that was in the place. Also *Allanus Cope* setteth downe the historie of one *Mathewe* in the borders of *Hungarie*, who beinge perwaded by a certayne minister to slaine himselfe dead, and

Staphilus
absoluta
responso-
ne.
Cochleus
in actis
Lutheri.

An. 1513.
Copul. 6.
dialogo.

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that as it were he shoulde be raised vpp by
him, in conclusion was found dead indeede.
The like fiction Caluine vied, who perswa-
dinge one to faine himselfe dead, to the in-
tent he might make the people beleue, that
he could worke a miracle vpon him, but
when he thoughte to bringe his fiction to
pasie, the partie was found dead indeede.

5. But here protestants say, that S. John
Baptiste wrought noe miracles. Wherol
answore, that God wroughte wonderfull
thinges above the capacitie of our naturall
vnderstandinge, by which his missio shoulde
not be suspected, the austericte and sanctitie
of his behauour and conuersation was a
sufficient token that he was sent from God,
but the Catholique church did florishe with
miracles in all ages; First in the time of the
Apostles; Secondarie in the time of M.
Aurelius by the Christian souldiours that
wote in his army, *vide Triuall*. Thirdlie wee
haue the miracles of Gregorie, Thatumis-
turgus an S. Basil sett downe *lib. de spiritu*
& in apo- *Sancto cap. 29.* and saint Gregorie Nyssenus
lo. cap. 5. in his life. Fourthlie wee haue the miracles
Enseb. 1. 5. of saint Anthonie, saint Hillarie, saint Ma-
hif. Oros. tine, saint Nicholas, and others written by
L. 7. hisf. saint Athanasius, saint Hierom and Sulpi-
cius: soe that in all ages of the church wee
haue miracles, saint Bernard wrote manny
miracles of saint Malachias, and this age
Bernardus *in vita* *sua.* *we haue miracles of Francis Zauier* prieste
of the

of the Societie of Iesu, the Apostle of the
east Indies and of many others.

16. The xx. markē is, the perfection of
life that Catholique religion doth teach, &c
the dissolution and wanton behaviour that
protestant religion tendes vnto. The true
Christian religion ought to withdrawe and
remooue our loue and affection from these
wilde, base, and transitorie thinges, and to
elevate and lifte vppe our harte mindes and
thoughtes to the confideration and contem-
plation of celestiali and heauenlie thinges,
to abstaine from the filthie exercise of wan-
ton delights and raging concupisence, to
sett at naught all suche baites, as prouokes
the fleshe to rebell against the spiritt, to des-
pise and contemne all worldlie honors, pro-
motions and riches of this fraile life. Also
it doth teache &c penwade, fastinges, praiers,
almesdeeds, weareinge of heare cloath, au-
tertie of life, and other afflictions of the
corruptible and rebellious flesh, by which
the damnable allurementes thereof should
be restrained, and extinguished. Also it doth
teach voluntarie pouertie, perpetuall chal-
lengie, and perfecte obedience. But the doc-
trine of the protestant saies, that these exer-
cises are but meere follies, and that they be
but humane traditions, by which God is
not pleased: that all abstinence from fleshe
is but superstition, that vowes and votaries
are but fained holliness, that it is impossible
to

*Zutibers
de vita
coniugali.*

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sollicite or contiente, that euerie one
ought to haue a wife, and that it is ne-
cessary for a man to haue a woman, as meate
or drinke.

*Cahin. 2.
in his. c. 7.*

17. The true catholique religion tes-
tacheth, that good woorkes are necessarie for
our saluation, the protestant saies that man
deserves nothinge by any good woorkes
he doth before God, and the more bad
woorkes yow doe, the more yow are in
godes fauour; soe as it makes the profecion
of this doctrine to runn headlonge to all
kinde of mischeefe, takinge awaie all the
meanes, by which he should be reclaime,ed,
as the sacrament of penitence, contrition,
and satisfacion, which they say were not
instituted of Christ, but fained of the peo-
ple, with such like; soe also they take away
free will from man, affirming god to be the
only cause of the sinnes that wee committ.
That none can keepe godes comandement,
and that wee are not bounde to keepe them.
Also the protestant religion takes from us
all feare of God or of hell, and soe giveth his
scope to all mischeefe; That the comande-
ment pertaines not to the christians. That
there is noe sinne but incredulicie: and that
all are deceaued if they thincke to be saued
by good woorkes, with many such vild and
ablude doctrines, which make a man ca-
rues of his saluation, rechles of his behauiour,
and nothinge willinge to doe anny good,
when

when neither he that doth them is not recompensed or rewarded, or God offended or displeased by the saide doings. For as by the catholique religion Christ reformed the wicked inclination of man, gaue wholesome precepts and councells to amend his defolute misdeamenor, instituted also Sacraments to cure all diseases of our soules, and to purge our conscience from all sith of sinne, now by these carnall and wicked doctrine all ragged conuerstation and discomfited misbehaviour is reuined, and as Ouid saith.

*In quibus fabiis locum frumentaque dolique,
In fiduciaque & via & amissione habendis plosa.*
In place of simple dealinges and honestie,
Wee brought into the world by heretic
Deceite, couetousnes, and leacherie.

18. The 12. more is, the perfecte rule that the Catholique church, and Catholiques haue, to direct them in their faith, for the church of Christe hath the holy ghoaste to instruct her in all trueth, and to guide her from all errors. John 14. 16. and wee Catholiques belieueinge the church as wee are taughte in the Creede, when wee saye, I belieue in the holy Catholique church, obeyinge her in all things as wee be comauanded by our Sauour, wee cannot be deceaued by her, nor is it possible we can offend God in submittinge our selves to her doctrine, beinge comauanded by God

*Io. 10.
Luc. 10.
Mass. 23.
Mass. 19.
Jacob. 4.*

*Mass. 18.
3 Reg. 4.
Aber. 15*

to

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to hearken to her, and as Rebeca, vnder,
ooke for Iacob to rid him of his fathers
malediction, if he shoulde followe her ad-
uise: soe the Catholique church which Re-
becca figured, shall deliuer vs from the enor-
mitie of godes malediction, if wee shall
obey her. But the protestants haue noe rule
of their faith, for they doe not beleue the
churche neither the traditions and generall
councils thereof, neither the auncient ho-
lye doctors of the same. The onlie rule they
(as themselves saio) is the scripture. But
this is noe certaine rule, for that wee are
bounde to beleue manny thinges which be

Mat. 13. not in the scripture, yea that which the
Hebr. 13. scripture doth teach the contrarie, as the ob-
seruation of the saboath daye, and thinges
strangled; Againe in many places the holy
scripture doth wante explication of manny

3. Petr. 3. thinges, for saint Peter saith that the epistles
of saint Paule are verie hard to be vnder-
stode, which the vnlerned and ynstabil
deprano, as alsoe the reste of the scriptures
to their owne perdition. Alsoe all here-
ques doe alleadge the scriptures for them-
selves as saint Augustine layes, for as saint

Aug. li. 1. Hierom saith, the scripture doth not con-
de Trin. fiste in readinge, but in the sense and vnder-
Hier. ad- standinge thereof, and as for the vnderstan-
versus dinge and sence of the same, there may be a
Lucifer. thousand controueries: as for the crews
sense of these woordes. *Hoc est corpus meum,*
this

this is my bodie, I am sure Luther and Caluine are against one another touchinge the lense and meaninge of those woords. Therfore S. Augustine saith he would not belieue the ghospell, had he not bene moued therunto by the auctorite of the churche.

19. Soe as these protestants forfakinge the church, they haue noe rule of their faith, as may appeare by the deadly contention and debate which is daily betwixt them, as betwixt Lutherans, Caluinists, and Anabaptistes, for they charge on an other with heresies, soe as each of these sectes is diuided into manny sectes, for there are 13. sects of Lutherans differinge in opinions one from the other. Also amoungest the Caluinists, there are many, as the world can tell, for some of them would haue the kinge to be supreame head of the church: others doe repine against it, as the puritans doe. The Anabaptistes are diuided vnto 14. sects, and eche of them haue seuerall and contrarie opinions touchinge the principall pointes of their faith; how can two lawiers pleadinge one against the other, and ech of them alleadginge lawe for himselfe, determine the righte of the cause and the sincera meaninge of the lawe, without there were some iudge vnto whome they shoud, referr the controuersie to be decided and debated? And because these sectaries will haue noe other judge but the scripture, ech one allead-

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allcadginge, and interpretinge the seale
thereof accordinge to his priuate opinion,
and corrupt affection, their controuerzie can
never be decided, nor their faith can never
be settled or made certaine.

20. The 37. note is, the lawfull authouris
and mission of catholique pastors and pre-
achers, whereof the Protestants are wholles
destitute, no heretique being euer able to
shew his next predecessor. For as the holie
doctors affirme. There is no accessse to God,
but by Iesus Christ. No accessse to Iesus
Christ, but by the church. No accessse to the
church, but by the Sacraments. No accessse to
the Sacraments, but by a Priest. None can
be a Priest, vnles he be ordained by a Bishopp.
Never was there lawfull Bishopp or-
dained out of the catholique roman church.
Wherfore (as saint Ierom said vnto his ad-
uersarie) you are out of the communion
of the church of Iesus Christ, because you
haue not a priest of the order of the Me-
diator. This marke of the vocation and
perpetuall succession of pastors in the
church of Christ, hath euer ben most terrible
vnto all heretiques: for euen as Baptisme,
is the only doore to enter in to all other
Sacraments, a Sacrament not reiterable, and
whose character is indellible: euen so this
Sacrament of holie Orders, and of entring
into stewardship, ouer the flock of Iesus
Christ, was ordayned by our Saviour; as
neces-

necessarie, for distinguishing and discerning, such as be usurpers, and robbers, from true and lawfull pastors, then the other of Baptisme, to knowe and discerne sheepe from Wolues, and Christs flock, from the troupes of infidels.

21. This argument doth so gaule and pinche the Protestants, that they are forced to fetch all the authoritie they haue for their vocation, only from the temporall prince, alledging the wordes of saint Paul, that all authoritie is from God: then saint Matth. that wee must give vnto Cesar that which is Cesar's: then saint Peter, that wee shoulde be subiect to euerie humaine creature for godes sake: all which places alwell the puritantes as the Catholiques, doe interpret and vnderstand of temporall authoritie only for governing the common wealth, and not of spiriuall direction and instruction of our soules in articles of our faith and saluation, for that all Princes and kinges were then, and 300. yeares after Christs passion, infidels and especially the Romaine Emperor of whome this was principally intended. Otherwise saint Peter and the Apostles who were put to death by them for their religion, were damned in not obeying and conforming themselues vnto those Princes in matters of faith and in the doctrine of saluation. The puritantes, which are called the reformed and seuer Calui-

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Caluinistes doe grounde themselves vpon
the election of the people , and that the
common and vulgar sorte shoud make, ap-
pointe, and elect cleargie or pastors to feede
and gouerne them ; and alledge the fift
and 6. chapter of the Actes of the Apostles,
where it is said that it pleased the people to
make choice of saint Mathias insteide of Iu-
das, and saint Stephen Philipp Procherus &
4. others to supplie the offices of Deacons,
and afterwardes in the primitive church
wee finde that the people did choose, or
nominate their Bishoppes . But to this pu-
ritanicall foundations, both the Catholi-
ques and protestantes doe sunswere , that
those elections, or nominations were per-
mitted to the people , by the Apostles for
their comfort , and that the parties so cho-
sen, received authoritie and spiritual iuris-
diction from the Apostles, and not from the
people: as wee see this daie that in manny
places , the people are permitted to make
choice of their encumbents, but are inues-
ted and consecrated of the Bishoppes of
euerie diocese where the parishioners are
permitted to haue this priuilege.

That there are many excellencies and effectes
which should allure euerie one to follow and
imbrace the Catholique religion ; And con-
trariwise, many inconueniences and blas-
phemies which the newe religion houldeth
and teacheth. The first excellencie.

CHAPTER II.

I. **H**e first and cheefest excellency,
is, to beleue that God is the
first trueth and first cause, from
whome proceedeth all trueth,
and by whom all causes haue their opera-
tion and their influence. The first goodness
and sanctitie of whom all goodness and
sanctitie doth depend ; And as it is the pro-
prietie of the sunne to giue light, of the fire
to giue heate, of the water to make colde:
so it is the nature, essence and proprietie of
God with farr greater excellency, to do
good and to communicat and impart the
lame vnto his creatures. And so saint Augus-
tin saith. O God thou art perfect without
deformitie, great without quantitie, good
without qualitie, eternall without time,
strong without infirmitie, trew without
faulthood, thou art present euerie where
without occupieng any place, and thou art
inward and intimat to euery thing, being
tyed or fastened to nothing.

Q q

2. But

2. Butt the new religion maketh God, crwell without mercy, in that he doth encomber his people with lawes and preceptes, which they cannott keep: wicked without goodnesse, in that they make him the cause of all the euill and wickednesse which the wicked doe comitt, and for the which they are so seuerely punished.

The 2. excellencye, is the pure and holly doctrine whiche it professeth.

CHAPTER III.

1. Vch is the perfection of catholique doctrine, that it nether admitteth nor alloweth any thing against the light of reason, godes glory, or the good of our neghbors: it teatcheth the law, it comandeth vnder paine of damnation the perfourmance therof, and the morall precepts of the tenn commaundeth, which are certaine conclusions deriued from the same. But Luther saith, they pertaine nott to them, and all the schoole of protestantes do teach, that wee cannott keep or obserue them: that God respecteth them nott, and that the good woorckes of a christian do prejudice and derogat from the merites of Christis passion. And so they take away all the meritorious woorckes of the iust, and all the force and industrie of mas proper

proper merites, and consequently al graces and inherent iustice of a sanctified soule by the extrinsecall and imputatiue iustice of Christ, and faith, that so they haue faith, God regardeth nott their woorkes : which is a wide gappe and dangerous gulfe to all wickednesse, dishonestie, loosnesse of life, and dissolute behauour, & a quite defacing, dissanulling and abrogating, nott only of the law of nature, butt of all other lawes whatsoeuer, and therfore most pernicious and dangerous doctrine.

2. Besides these holy precepts, it per-
swadeth, though not commandeth, the Eu-
angelicall counselfes of our Sauiour, the
cheefest wherof is perpetuall chaftitie which
is a celestiall vertue, by which a man for-
goeth many encombrances of worldly cares,
troubles and perturbations of minde, and ^{1. Cor.}
affliction of his spirit, as saint Paules faith.
The 2. counsell which our Sauiour gaue,
was to a certaine yong man, sayeng vnto
him if thou wil be perfect, go and sell all that
thow hast, giue the same to the poore and
thou shalt haue treasure in heauen & follow
me. By this counsell a christian doth eschew
many tentations and snarres of the diuill,
into which such as be rich do fall hedlong:
and ar deliuered from troubles, vexations,
and anxietis of minde, and of many conten-
tious and litigious strifes and debates
with his negboures, which for the most

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part is incident to worldly people which
AE. 2. blessed counsell was obserued of the christians at Hierusalem, at Alexandria in Ægyp, and at the lake Marian as Philo the Iew reporteth. The 3. counsell is, to render good for euill, and to pray for our persecutors. The 4. counsell is, to giue almesse, and to pittie the poore, to be mercifull, to releue the distressed: no vertue is so often inculcated as this, no vice so often discommended, or with greater punishmentes threatened, then inhumanitie and ciweltie. The 5. counsell is, to exercise our selues in continuall
Mat. 25. praiers, and so the Apostle wisheth vs alwaife to pray: and our Sauour also counselleth the same by 3. examples. The first, of a carnall father in respect of his sonne, which yeldeth to his sonnes demande; The 2. of a frind that was vrged at the earnest intreatie of another frind to rise out of his bedd at night, to giue vnto him what so earnestly he lought for; The 3. of an inflexible iudgethat never yelded to any mans desire, yett at the earnest and importuuat suite of a poore woman, he was perswadeed to take comisferation of her.

3. The religion of protestantes not only barketh all the obseruations of the precepts of the lawe, but also forbiddeth and reieceth alle euangelicall counsellles, sayeng that no man ought to accomplish them. As for virginitie, they say it is impossible. As for

1. Tim. 2.
Luc. 18.
Luc. 11.

for the poore they may starue for them, for any relefe or comfort they receaue of them. For they pull from them all that they haue. As for mercy, of all people none are so blouddy or so crwell, yea the every first preachers of this new religion as you may read. As for priers, they cannot abide any order of time or deuotion for performing them: for they do nott only barcke, as another Vigilantius against euensongs, Matle and mattens, and against any obseruation of times, as att midnight, morning and euening, but alio against the English comon praier booke as you see.

*The 3. Excellencie, most diuine Sacraments,
which confer grace.*

CHAPTER IV.

Ihe 3. Excellencie be the sacramentes. For although the written law lightneth our vnderstanding with many instructions and sownd doctrine, directing our vnderstanding to follow and embrace vertue and to discerne the good from the euill, yet it dispoileth nor prepareth not our hartes with the loue of the one, nor our affection with the hatred of the other: it giueth light to the vnderstanding, but it healeth not the infirmtie and disease of our appetites. The lawe

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teacheth the way to heauen, but giueth
no force to our weake soules to trauaile
thither, which saint John auerreth. The
law was giuen by Moyses, but grace and
trouth was giuen by Christ, which is con-
ferred by the sacramentes, and which are
instrumentes to conuay the same vnto vs.

2. As there are many maladies, disea-
ses and necessities: so there are also many sa-
cramentes which are as it were conduits
that do deriuemanny remedies and receipts
to ech of them. And as the Humane body
is first borne and so encreaseth, is fedd and
receaueth diuers alterations, so there are
many such varietie of alterations of the
soule, which is borne and regenerated by
water and the holy ghoast, which is bap-
tisme and the grace and vertues which are
giuen in baptisme are againe confirmed by
the Sacrement of confirmation: which ma-
keth the soule stoute and constant in the
profession of his faith, which faith and
grace hath neeede to be nourished, and aug-
mented, which is don by the holie Sacra-
ment of the Eucharist which is the body of
Christ, which is the foode of our languished
soule; which through many infirmities and
diseales incident therunto, hath great need
of a spirituall phisition to heale the same,
by contrition confession and satisfaction.
And for that after long and prolix sicknesse
and diseases, there are many dregges of the
old

Ephes. 5.

Mar. 16.

in Clemens.

ex summa

trinitate

& fidei

Cath. ca. 1

Ezech. 36

Clemens

epis. 4.

Yrba. ep.

ad omnes

fideles.

Melch. ad

epis. Hisp

Job. 6.

1. Cor. 11.

John 2.

old sicknesse stil left, for the healing and curing wherof the Sacrement of extreme ^{Io. 5. cont.} vunction is ordained: as also that a christian in his cheefest agony of his spirituall extremitie should be releued and refreshed. ^{Flore.}

3. The other 2. Sacramentes are inioyned for the 2. states of people, the one for such as be married: the other for such as be ecclesiasticall and seruing in godes church. But the new religion hath no Sacrement, althoughe for some shew of little devotion they do not reiect the Sacramentes of Baptisme and Eucharist, yett they handle them without any denotion or reuerence at all; as for Baptisme some or most of them doe holde, that it is not necessarie to our saluation, for they thincke that the childe is saued by the faith of his parents. As for the Eucharist, with they call the Lords supper, they make no more accompt of it then of anny common bread, whose effect is nothinge els ten to remember Christ his death, which may be don aswell by the one as by the other. ^{Mass. 19.} ^{Ephes. 5.}

*The 4. Excellencie is to fauor the good and
to punish the wicked*

CHAPTER V.

*Deut. 28.
Ezech. 5.
6.*

When the end of euery lawe is, to take away vice and wickednesse and the occasions therof, and to make me sober, honest and vertuous, it is meete that the good shoulde haue many priuiledges, fauors, and rewards, and the wicked shoulde be punished, as we may read in Deutrono. wher god almighty threatneth death and destruction against the transgressors of his lawes and comandementes. The like also we may read in Ezech. But the new religion, taketh away both merits and rewards from the iust, and paine and punishmentes from the wicked: laying the more wicked you are, the neerer you are to Gods fauor and grace, as Luther affirmeth.

*The 5. Excellencie is the conuersion of all nations
vnto Christe, and driving Idolatrie out
of the world.*

CHAPTER VI.

The more that princes persecuted christian religion, the more the same encreased, as Pliny the 2. being a Pagan

Pagan witnesseth. For when he saw such a multitude of christians to be put to death he wrott to the emperor Traian aduertizing him that there were thowlands of christians executed by exquisitt tormentes for no kind of offence but for being Christians, and the more they were tormented and afflicted, the more they encreased and florished, and the more the reuerence of the Idols decreased. But the new religion neuer conuerted the gentles from Idolatrie to Christian religion: whose only imployment and drift is to corrupt and confound the faithfull, and neuer to reforme themselues, charging the church with Idolatrie, as old heretiques haue done, Athanasius witnessing the same.

The 6. Excellencie of the Catholique Religion is, that the same is proued and auerred by so many good witnesses, as sacred and learned doctors, blessed saints, martyrs, and generall counsellors.

C A P T E R VII.

1.  Ristotle saith, that a man is belieued for three causes, and ought to be presupposed that he telles the trueth, 1. If he be wise. 2. If he be vertuous 3. If he be oure frind. For wee thincke that a wise man should not be deceaued, a good man should not

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not lie, a frind should not deceaue his frind.
Such therfore as did beare witnesse of our
catholique religion, were wisemen, emi-
nent and exquisitt in all sciences and fa-
culties, most holy and religious in their
liues, as Dionisius Areopagita disciple to S.
Paule, saint Ignatius, Policarpus, Origines,
saint Basill the great, and his brother saint
Gregorie Nissenus, saint John Chrisostom,
Theodoreetus, saint Nazianzenus, saint Gre-
gorie, saint Aug. saint Hierom, saint Am-
brosie, saint Hillarius, saint Cyprian, Lac-
tantius Firmianus, S. Vincentius Lirinensis,
Arnobius, saint Bernard, saint Bonauenture,
Scotus, Alexander de Halles, with diuers o-
thers, for they had no cause but to tell the
trueth being honest & vertuous, & free from
all inordinat affection, that should other-
wise restraine the to declare the trueth ther-
eof: being people that were altogether ad-
dicted to the seruice of God, and most ze-
alous of his glory and honor, which they
preferred before all worldly designtments
and promotions.

2. Vnto these are annexed for confir-
mation of the trueth, all generall counsells
of the world which were 20. with the apro-
bation of Christes viccar generall in earth,
together with all the blessed martyrs that
euer were in all the persecutions and tem-
pestuous stormes, and agonies of the church,
which she suffred vnder 14. Kinge and Em-
perors

10s according to S. Aug. account. lib. 18. de ciuitate Dei. The first was of Nero, who was so infestuous to the Christians that he caused Rome to be sett on fire in divers places, and laid the imputation of that infamie vpon them, wherby the Romanes should insult vpon them, and should destroy and massacre them euerie one, the Tyrant himselfe commanding the same. The 2. was of Domitian, who caused S. John the Euangelist to be cast into a Tunn of hot burninge oyle, which caused also by his edict published, that all the booke, of Christians should be burned. The 3. was of Traian in whose time. 3. holly Bishoppes suffred vid. Saint Clement the disciple of saint Peter, saint Ignatius disciple to saint John the Euangelist, and saint Polycarpe. The 4. was of Antoninus Verus. The 5. of Severus. The 6. of Maximinus. The 7. of Decius who did put saint Laurence to death. The 8. of Valerian. The 9. of Aurelian. The 10. was the erwelest of Dioclesian of Maximinus. These persecutions were before Constantius the great, who was a Christian.

3. Vnto these saint August. added the persecution of Julian the Apostata, which was most pernicious, for he deprived the Christians of offices and places in the common wealth, as also of all their goodes and studiis of learning. Another was of Valens,

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Valens: all these were Romane Emperors.
Another was of Sapor king of Persia who
caused his people to adore the sunne wher-
in 16000. thousand suffred: amoungest
whome were many Bishoppes, priests
and many holly virgins dedicated to Christ.
Before all these saint August. sets downe
the first persecutiō of all, which was of Iudea
vnder Herod, wherin the Apostle Saint
James the greater suffred. Wee doe nott
speake here of the persecutions of the Van-
dals in Affricke, or of other heretiques or
infidels, but only of the Romane Empe-
rors, whose persecution was nott only in
one kingdome or prouince, but in all pla-
ces, especially at Rome, at Alexandria,
where S. Cathrin suffred, at Antioch, Ni-
comedia, Cesarea of Capadocia, & Cesarea
of Palestyn, in Ponto, in Helesponto, in
Africa, in Ægypt, at Saragosa, at Parris
where saint Denys of Areopagita with his
followers were putt to death: at Syracu-
sa where S. Lucia: at Catanea where saint
Agatha in Bithinia, in Achaia, at Smirna,
at Thebes, and in all other places subiect to
the Romans.*

4. Were all these persecuting princes
lawfull heads of Christes church, or some
of them? If some, all should be, for the one
ought to haue asmuch authoritie in that
head-shipp as the other, if that stile or dig-
nitie should rightly belong to the Empe-
tiall

riall scepter, or should be annexed to the Royall authoritie, as a power or iurisdiction comprised and comprehended within the maiestie of a regall dignitie, as some protestants do hold. Yf this be trew, all these blessed martyrs, wherof some of them were the blessed Apostles, as saint Peter and saint Paule who suffered vnder Nero, were damned as arrogant and disobedient subiects, for not conforming themselues to their princes wills and humors in causes ecclesiastical, and consequently none that was put to death by them, was a holy martyr but an obstinat and wilfull subiect, which is most foolish and absurd. If yow say that a king to be head of the church, ought to be a Christian, as some other English protestants do say. I aske of them, who was head of the church the space of the first 300. yeers after Christ, when all kings were infidels and persecutors thereof, as I haue declared? For either the church all that while was without a head, or els some other that was not a king must be a iudge and haue this authoritie and supreame iurisdiction of the king therin, and such ought to haue no les iurisdiction ouer the Christians in causes of their consciences and ecclesiastical matters now, then at that time.

5. Nowe the Christians are no les nor no better, then they were in that golden age

Epiph.
heresi.
Optat. lib.
2. contra
Parmen.
S. Aug.
Epist. ad
generosum
que est
205.
Hiero. &
Prosper in
consistu-
sione chro-
nici Eu-
seby.

age of the primitive church, and consequentlie the same ecclesiasticall iurisdiction ought to continue still in the church of Christ, which he builded, settled and founded vpon saint Peter and his successors, as vpon a firme Rocke, whose foundation shall never faile, against whome the gats of hell, with all the plottes and policies of Sathan, and the cunninge deuises and attempts of Matche-villian protestantes, shall not preuaile. And so in vaine they striue to build the same vpon any other fundation, then that which was alredy laid downe by Christ himselfe (being the Corner and head stone of this foundation) vpon saint Peter, the Apostles, and prophetts and their successors for euer, I meane the Bishoppes and priests, vnto whome he committed the authoritie and regiment ouer his flocke, to feed and defend them from the woulues, to saue them from the violent excursions of infidels and heretiques, vnto whome it is said in the Actes of the Apostles. *Attendite*

Act. 10. *robis & vniuerso gregi in quo &c.* Looke well to your selues, and to the vniuersall flocke, in which the holy ghost placed you Bishoppes and pastoures to gouerne and rule the church of God. And as this church is the mysticall body of Christ, and a spirituall Common wealth, so it shoulde be governed and managed by spirituall parsons, and

Matt. 10.
Matt. ult.
Mar. ult.
John 20.
John 21.

and pastours that should haue spirituall orders, and consequentlie ought to haue spirituall authoritie and iurisdiction ouer her rebellious and obstinat children, to chafcise their rebellions disobedience, to correct their offences, and to extend the rodd of discipline vpon them when they will nott obey her: otherwile it should be a poore distressed common wealth, when none hath power or iurisdiction therin to chaftice the transgressor of her lawes, and so all her subiects may with libertie and impunitie keepe or breake them.

6. But no article or inunction of the protestant religion is of greater force amongst the protestants, specially of England, then that the king is supreame head of the church, and that euery one whether he be a catholique or protestant, must not only encure the imputation of high treason, but also the pennalties and disgrace of traitoures, that will not sware solemly and publickly, that he thinckes in his conscience, this to be trew, which is nothing els then to enthrall and enforce a catholique, & perhaps some protestants, to a damnable and wilfull perjury against his owne conscience that knoweth or atleast thincketh the contrary. Was not this new fundation and grownd of the English protestant church newly coyned the 26. yeer of king Henry 8. when the oath of supremacy was intvented, by the instigation

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tion of his fatall and filthy passion of lust
and concupiscence, and by the industry and
suggestion of certaine cogging mates, as
Thomas Cromwell, and Robert Barnes an
apostatfrier, the one beheaded, the other I
meane the frier burned, rather of malice,
then of any conscience or honesty, without
which there can be no good religion; not
warranted by scripture but deviled in the
court, not by the best, but by the worst, *quorum Deus venter est & quorum finis interitus,*
& gloria in confusione &c. not perswaded by
realon, but violentlie constrained, not or-
dained for the edification of the church, but
for the destruction and confusion of inno-
cēt christiās, not resolued of by the schooles
and learned diuines, but first determined by
the king and enforced in the parliament:
against the definition of all former parle-
ments, not only of England, but of all the
world, against the decree of all the generall
counells therof: against all sacred doctors;
against common sense, and honestie: against
all lawes both ciuill and cannon, not only
against catholiques, but against protestants
in all other countries, yea against the puri-
tans of England, against these constant
confessors and blessed martyrs aboue reci-
ted, which acknowledged no such supre-
macy in spirituall or ecclesiasticall matters
to any king or prince whatsoeuer that did
putt them to death whose blessed blood
was

was patiently shed for the defence of Catholique religion : and lastly against the practise of all former ages and antiquities; For from Donaldus the first Christian king of the Scors, according to saint Victor Anno 197. there were 84. Christian kinges: from Ethelbert being made Christian according to saint Aug.an. 600. vnto Edward the confessor 1006. there were 80. kings Christian in Englād: after the cōquest ther were 20. vnto king Henry the 8. so as none were euer called head of the church before king Henry, after him Edward, Elizabeth, and king James. What shall I say of other holy and valiant martyrs, that suffred in these later persecutions raysed vpp by Luther and Caluins heresie, and by the Princes that embraced the same? How many thousandes suffred confiscation of their goodes and landes, effusion of their blood, confusion of the world, desolation and destruction of their wiues & children, woe and wreake and dissolution of all things, such a masse of miserie and calamitie, wherin their miserable and forlorne life was plunged withall, as no man can rehearse without greefe, nor none can see without teares. How many thousand did rot in vgly prisons, die in banishments, suffred patiently the crewelest tormentes and yrcksomest death that could be imagined rather, then they would preferr the vaine fa-

R g uor

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uor of man, before the fauor of God, anti-
quitis before noueltie, to forgoe their an-
cient Catholique religion, to become of the
new, to forgoe the firme Rocke of Christis
church, to build their faith vpon them,
that haue neither grownd or foundation of
any supernaturall or theologicall faith at al,
no certitude in their doctrine, no deuotion
in their religion, no honestie in the profes-
sion therof, no vertue in their lives, no pietie
in their schooles or synagoges, no charitie in
their woortkes, no mortification in their
members or passions, and consequentlie no
conscience in their doings.*

THE CONCL VSION.

Liu. 13. Mat. 13. Haue gentle reader exposed to
thy vew, the Theater of catholique and protestant religion,
where thou maist plainly be-
hould, and see the of-spring, beginning,
growndes, foundation, practise, mischeife,
and inconuenience of the one: and the ex-
cellency of the other, by which thou maist
perceave that the catholique religion ought
to be compared to the wile husbandman,
which did sow the good sise in his grownd
or farme: the protestant to resemble the
enimie, which sowed the badd cockle and
darnell; the one ought to be called positive:
the

the other negative: the one *ecclesia malignantium*: the other *militantium*: the one plantation of religion and devotion; the other supplantation or rooting vp of the same.

2. The first subiect of corruptible and materiall things which the philosophers doe call; *Materia prima* which never holdeth her selfe sted or contented in any certaine course of any forme or composition, but is esier more mutable and changeable by a certaine naturall resolution from one forme, and fashion to another (for that shee being disgusted with the one, ever more seeketh another) is not so vncertaine and ynconstant, as protestancy, which by a certaine fatall resolution and babylonicall confusion groweth from one errore to another, from one mischeefe to another, from one sect to another, as appeareth by so many sectes forged and coined by this new religion within these 80. yeers; which are 240. in number, all in difference and variance amongst themselues, not in ceremonies or things indifferent, but in the cheefest articles and substance of their religion, as many of themselues do auerre: the one detesting, condemning, and pronouncing their cursed sentence of *Anathema* against the other, as you may read aboue in the 2. booke cap. 1. The same may be con-

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firmed by a certaine Prince of Germany,
who being demaunded of what religion
his bordering neighbours were, he answered
he could delcribe of what religion they
were the last yeere, but this yeere he could
not well tell their religion, in respect of
the mutabilitie and in constancy therof,
see the preface, and cap 1.lib 2.

3. But the catholique religion is alwaies
one and the selfe same, alwaies retaineth
and holdeth the same continuance and
vigour of trueth, not in diuersitie of sectes,
but in simplicitie and vnitie of beleefe and
profession, without duplicitie or disparitie,
or contradiction of doctrine, or without
absurditie or dishonestie in her maners and
customes: because she hath the holy ghoast
to assist and direct her in all trueth, and to
protect and to defend her from all errors,
misbeleefe, and infidelitie. For not only this
new religion is changeable and variable in
profession and doctrine, but also in condition,
custome and behauour, for alteration
in faith and religion, procureth also a great
alteration and inconstancy in mindes, and
affections, in life and maners, as wee may
knowe by such nations, who when they
were catholiques, were mercifull, chaste,
sober, liberall & temperat: children were ob-
edient to their parentes, and people faith-
full of their promise. But when they were

turned protestantes, as they selues do affirme, they became most crwell, bloody, insolent, lecherous, riotuous, couetuous, barbarous, luxurious, and intemperat.

4. For when protestancy laboreth to stoppe and intercept all the channells and fountaines of Gods grace, the enfluence of Christes passion, all the inspiration of the holy ghoast from the soules of christians, by which they should be inwardly and formally iustified (to whome ought to be applied that which was spoken of the Iewes, that they resisted the holy ghoast) when it annulleth all the excellencies, vertues, operations, & effectes of the blessed Sacramentes, all the applications of the merites of Christes passion & the valour and vertue of his blood, which the eternall and euerlasting father would haue to be religiously and devoutly applied by religious meanes, and our owne proper endeouours to our owne sanctificatiō: when it destroith & reiecteth all the woorkes and merites of the iust, as proceeding and hauing their force, worth and valoure, from that blessed passion and death of Christ, and all the blessed rewardes correspondent and proportionable vnto those merites, by vertue of the foresaid passion and blood, which they deny to be of that force to abolish and blot out our sinnes, wickednesse and punishmentes

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mones due vnto the same, and so reieching
the force and vertue of Christis passion, and
transferring and building the same vpon
another fundation which they call imputa-
tive iustice of Christ, saying that Christ im-
puteth not vnto vs our offences, and as it
were cōters them, by that iustice by which
he is iust himselfe, hott by which he
maketh vs iust: when vpon a kind of
an arrogant faith and presumptuous pre-
destination, without any relation or refor-
rence to his owne endenotres, so as he
beleue that Christ suffered for him, or that he
is predestinated to be saued, he must be
such. When I say, protestancy is blinded
and nusled in this peruerse doctrine, it being
the only and choise article of their beleefe,
which is against scripture, good life, comon
reaso[n], sens, the definition of the catho-
lique church, honestie of a christian, and
the pietie of a catholique yea against ope-
ration of grace or instinct of nature, it must
run headlong vnto all desperat blasphemies
and damnable mischeefe, their vnbrideled
concupisence and crwell dispositions im-
pelling them therunto. For wher the trans-
gression of no lawe, or the attempt and
consummation of no acte, though never
so exorbitant or so abominable, is punis-
hed; nor the good woorkes or merites or
any execution, or exercise of vertue, or*

mor-

mortification of any their passions is not regarded, for that (as they say) the merites of Christ his passion doe abrogat them, nay such worckes or mortifications are injurious to the same and doe (as they say) derogat from them. Wee must thincke them to be no otherwise then they are, taxed with the imputation of all those cruell and vncchristian like Epithethes by their owne gospellers, and when their religion is nothinges els then a path way to all dissolute libertie and licentiousnesse, their lives and maners must be such, for the corruption of the one, engendreth the dissolution of the other.

5. Finallie this is the cause that wee see many lawes, decrees, and dishonest plottes daylie devised with their rigorous and cruell executions, nott against transgressors of godes lawes & the lawe of nature, but against honest and vertuous people, so as the reputation of an honest, conscientiable, and well disposed person, cannot be without the imputation of a dangerous traitour, whose life, goodes and landes must waite and lye open as a pray and bootie for euerie miscreant, who as he exceedeth others in villanie and wickednesse, must excell them also in promotion and authoritie, *cuius maledictione os plenum est & amaritudine psal. 9.* & dolo, sub lingua eius labor & dolor, whose tongue

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tonge is full of malodiction, bitterness and
deceit; so as the decay and downefall of
the good, must be the raising vpp and ad-
uancement of the badde. Exurge Domine
non conformiter homo: iudicentur gentes in
conspicu tuo. Constitue Domine legislatorem
super eos, ut sciant gentes quoniam homines
sunt. Arise Lord, let not man be strength-
ned, let the Gentiles be iudged in thy
ight. Appoint Lord, a law-giver ouer
them, that the Gentiles may know that
they be men.

Idem

P. 1. 9.

F I N I S.

